

THE
CONGREGATIONAL
MAGAZINE.

No. 35. N. S.]

NOVEMBER, 1827.

[VOL. X.]

MEMOIR OF THE LATE MRS. RITCHIE,
OF BOLTON.

We are anxious that our Biographical Department should contain important facts illustrative of the history of our churches, and a faithful exhibition of that exemplary piety and public usefulness which have happily characterised the lives of so many of their leading members.

Memoirs of ordinary private Christians will not, therefore, usually accord with our plans; we, however, cheerfully except the following sketch of an excellent lady, as it not only portrays an admirable character, but also contains several facts which deserve to be recorded.—*Editors.*

MRS. MARTHA RITCHIE was born on the 17th of March, 1760, in the township of Sharples, in the parish of Bolton, Lancashire. She descended from a pious non-conformist family. Her great grandfather, Mr. John Walker,* was ejected from Newton-Heath Chapel, Lancashire. After his ejection, he preached first in his own house, which he licensed, and afterwards in Rivington Chapel, Horwich, to a good old age. Mr. Palmer has the following remark respecting him: "He was a con-

siderable man, and a good preacher, and was one of the Bolton Lecturers." Rivington Chapel, which, it appears, was built for him, is now, amongst many others, awfully perverted from its original design, by the Socinian doctrines which are taught in it. That such was not the intention of its founders, will appear from the will of its first minister, an extract of which is as follows:—"I, John Walker, give and commit my soul unto Almighty God, my Saviour, in whom, and by whose merits, I trust and believe assuredly to be saved, and to have free remission and forgiveness of all my sins, and my body, at the general day of resurrection, shall rise again with joy, and both soul and body, through the merits of Christ's death and resurrection, shall possess and inherit the kingdom prepared for me, and his elect and chosen people before the foundation of the world," &c. These orthodox opinions were first slighted, then gradually opposed, and at length openly impugned, till in a generation or two the congregation sunk into confirmed Socinianism. That unscriptural creed

* When the Conventicle Act was in force, the good people at Rivington frequently assembled to worship God, according to the dictates of their consciences, in the open air, at a place called Winter Hill. Seats were cut out of the side of the hill, so as to form an amphitheatre, which are still visible, in the centre of which was a stone pulpit.

Mr. Walker died in March, 1682, aged about forty. When Arian sentiments were introduced at Rivington Chapel, two of the pious people, distressed at the change, called a child of their's, born at the time, *Ichabod*, because they considered the glory as departed. The chapel and its endowments are now amongst the many unrighteous possessions of Socinianism.—*Palmer's Nonconformist Memoirist*, vol. 2.—*The Manchester Socinian Controversy*, page 154.

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was professed at Rivington Chapel, when the subject of this memoir was born. She was taught from her infancy that such doctrines were consistent with the word of God. But these instructions were given more in the family circle, than in the pulpit. The excellencies and advantages of virtue, contrasted with the disgrace and misery of vice, were the general topics of discussion there, without the recognition of evangelical principles, to excite to the former, or dissuade from the latter. Before the age of twenty, Mrs. R., though conscientiously moral in her conduct, and exceedingly amiable in her spirit and deportment, was convinced that she was a sinner condemned by the holy law of God. This excited a careful investigation of those theological opinions in which she had been trained; and having been favoured with a good education, and possessing a strong and inquisitive mind, she would receive nothing as truth without rigid examination; suspicious of error, and afraid of innovation, she paused at every step of her inquiry, that she might be satisfied of the cogency of every argument she examined.

With these mental qualifications, and with a deep conviction of her need of a Saviour, she brought the Socinian system to the word of God, as the *exclusive* standard by which all religious opinions ought to be tried; and after much research and prayer to God for direction, she arrived at the conclusion, that she had been educated in dangerous errors, and that there was nothing to be found in Socinianism which could relieve her spiritual necessities, or bring peace to a conscience labouring under the accusations of guilt. She learned from that pure source of truth, how "God can be just, and the justifier of him that believeth in Jesus." From the peculiar prejudices of her own

family, she had little or no intercourse with the professors of other religious denominations; hearing only a few sermons at a Methodist chapel, which not according with the views she had received as scriptural, she attended no more. Thus, in the seclusion of her own chamber, she was led cordially to receive Christ as her only Saviour, and faith in his atoning sacrifice brought lasting comfort to her mind; she trusted in the Redeemer's righteousness for acceptance with God, and daily sought the influences of his Holy Spirit to give her a meetness for the inheritance of the saints in light. In a conversation which the writer of this paper had with her a few years ago upon this subject, she said, "I thought I had formed a creed of my own, because I knew not that any other people had views and feelings such as mine, till I went to the ordination of the Rev. R. Simpson, at Bolton, when, as that worthy minister was giving a statement of his religious experience and theological opinions, I exclaimed, these are *my* views of the Scriptures, and this is the influence the truth has had upon *my* mind." From that period she sought communion with the people whose religious principles coincided with her own, and which she had derived entirely from the Scriptures.

How often are Trinitarians accused by those who lay claim to superior mental powers, and boast of "calm inquiry," and rational investigation, with having derived their religious creed from their forefathers, and of submitting to the prejudices of education, without giving themselves the trouble either to reason or to think. The subject of this memoir, however, affords an instance in which the influence of education had no power to bias, and calm inquiry terminated in that change of sentiment which they would, doubt-

less, depreciate. And was she respected for this exercise of her independent mind, in daring to think for herself? This was not the case; she made a declaration of her views of the doctrines of the New Testament to her Socinian connexions, as the result of her own *calm inquiry*, when she was haughtily told that "she must not presume to differ from the religion of her forefathers!" But having given herself to Christ, she was determined to call no man master on earth, and firmly maintained her sentiments. This created no small opposition, which she bore with that submission which marked her character, under the many afflictive dispensations of providence which attended her through life. When certain individuals have been recovered from gross immoralities or dangerous errors, they have often felt a temptation to a relapse, sin has struggled to regain its former domination, and error has again troubled the mind with doubts, to reduce it to its previous vassalage. But our departed friend remained always firm in her belief of the orthodox doctrines she had embraced; and never had a doubt as to their consistency with the general testimony of the inspired volume; her deep convictions of the evil of sin, bore away her early prejudices, and prepared her mind to receive the truth with humility, and to hold it with firmness.

In the year 1791, she entered into the marriage state; a kind providence directed her union with a man, who saw and felt as she did, and with whom she lived for nearly forty years, and who survives her, to deplore the loss of a woman whose exemplary prudence and ardent piety will never be erased from his memory. The result of this union was two daughters and a son, who are still living to venerate the name of a mother

whose constant and well-timed instructions, in connexion with her pious example, have been the means, in the hand of God, of forming in them the Christian character; she did look well to the ways of her household, and it is hoped that her children will rise up at the last day to call her blessed. When amidst her own family circle, unrestrained by the presence of visitors, she engaged on the Sabbath day in domestic worship with her husband and children, and her gifts and fervour of spirit in prayer were felt by all that surrounded the family altar. Her concern for the salvation of mankind was great, and especially did she manifest solicitude for those amongst whom she had been educated. On one occasion she purchased some books to be distributed amongst her former connexions, saying, "I feel much for them, because I know their prejudices against the truth, and their great aversion to the essential doctrines of the gospel."

Mrs. Ritchie's excellent great grand-father, in the spirit of his time, no doubt, prayed fervently for the salvation of his children, but for two generations, at least, there was very little evidence of real religion among them; but after the conversion of his great grand-daughter, her prayers and Christian conversation, in union with a holy life, brought several of his relatives to the knowledge of the truth, who maintained a good confession and persevered to the end. She enjoyed much of the presence of God in the public means of grace, and was so constant in her attendance, that it might be said of her, as of David, that she had "loved the habitations of God's house, the place where his honour dwelleth." Many times, when affectionate relatives wished to dissuade her from going to the sanctuary, on

account of her frequent infirmities, she would reply, "I will go, I have need of all the means of grace, I shall not enjoy them long;" though she frequently continued with difficulty to the end of the service, yet at other times the consolations of the gospel raised her above the weaknesses of the body, and constrained her to say, "I would rather be a door-keeper in the house of my God, than dwell in the tents of wickedness;" in keeping Jehovah's command she found a present reward. Mrs. R. was under the pastoral care of the writer for nearly twenty years, and he can bear witness that, through the whole of that period, she conducted herself with such Christian propriety as excited the highest esteem of all who knew her, and caused her to be regarded as a pattern of Christian prudence, humility, and consistency. As the wife of a deacon, she answered the description given by the apostle Paul to Timothy—"she was grave, not a slanderer, sober, faithful in all things."

A spirit of liberality was always a striking feature in her religious character, and as she drew nearer to eternity this grace increased. Exempted from the guilty parsimony of many old professors, she gave to the utmost of her power, yea, and sometimes beyond her power; and cases of distress have sometimes been withheld from her knowledge, lest her feeling heart should carry her beyond the bounds of prudence.

To increase her means of benevolence, she acted with great economy in her family, and frequently practised much self-denial, that she might aid his cause whose she was, and whom she affectionately served; she was, indeed, dead to the world, that she might live unto God. As her bodily infirmities became more oppressive,

she grew more lively in her affections, and manifested a more ardent concern for the glory of God, and the welfare of her fellow-creatures.

A few days before the last Anniversary of the East Lancashire Auxiliary Missionary Society, her pastor asked her if she would not like to attend that meeting; she expressed a great desire to go, adding, "I shall not live long, and should be gratified in attending an annual meeting before I die." She went at the appointed time, and there experienced the presence of the great Head of the Church. The sacred impressions made upon the minds of the people, and the holy delight then felt, will ever be cherished with feelings of gratitude to Him who gave his people a willing heart and a ready mind to support his cause.

After our return from this anti-past of heaven, two Sabbaths only elapsed before she was confined by that illness which closed her sufferings. She had a severe attack of bilious fever, in connexion with other disorders, which had for years made great inroads upon her constitution.

A few days after the attack, her pastor said to her, during a paroxysm of pain, "I wish I had not induced you to go to the Manchester Missionary Meeting; I am afraid it has been the means of bringing on this disorder." She replied, "I have never repented it yet—I think the Lord greatly favoured me, in allowing me to attend the best meeting that ever was held."

Some, perhaps, may be ready to expect much elevated feeling and ecstasy of mind, in the dying experience of a woman of such decided piety; but this was not the case; such feelings may be often traced to physical causes, rather than to religion. A temperament naturally lively and sanguine, in union with

a pious mind, will often produce the most lively emotions of joy and delight, when, probably, the attainments of its possessor in religion are not so great, as in some who are the subjects of depression, and are altogether unacquainted with extraordinary joy. This amiable woman, throughout her Christian course, walked a middle path, neither verging to the extreme of sorrow or of joy. She usually experienced a solid peace, and almost uninterrupted serenity of mind, which blessings were mercifully continued in her last moments. Occasionally her mind was confused from the force of her disorder, but when recollection returned, she expressed an unshaken confidence in the Son of God, and a persuasion of the security of her soul in His hands. For years before her death, she feared she should be called to endure a great conflict with the last enemy. Knowing this, her pastor said to her not long before she died, "The Son of God will not forsake you in the trying hour;" she replied, with great earnestness of manner, "that Saviour whom I have served for many years past, will not forsake me in this trouble." An earnest desire for greater conformity to the image of Christ, had been the prevailing disposition of her mind for some months before her illness, and during the intervals of her pain, she expressed a hope that this desire would be granted her soon. The Lord was gracious in saving her from what she feared. A short time before she departed from the body, an affectionate daughter raised her upon the pillow, when she breathed with less difficulty than she had done for some hours before, and then, after a few minutes, she fell asleep in Jesus, without a convulsive movement or a distorted feature, on Tuesday morning, August 8, 1827, in the 67th year of her age.

Her remains were conveyed to the grave on the Saturday following by "devout men," who felt a high regard for her on account of her christian virtues while she lived, and who deeply lamented her loss to her family and the church of God when she died. Her death was improved by her pastor and son-in-law on the following Sabbath, to a large and weeping audience from Zech. xiii. 9.

Reader, in the conversion and perseverance of this departed saint, you have a striking illustration of the sovereignty of divine grace, and remember that the same grace must form in you the Christian character, and give you a meetness for heaven, or you perish for ever.

VERSES WRITTEN ON THE DEATH OF
MRS. RITCHIE.

Mother! is thy spirit fled!

Yes, thy pain no more is known;
Art thou sleeping with the dead?

Christ has borne thee to his throne.

Long my memory will record
Virtues such as reign'd in thee;
Sweet submission to the Lord,
Faith, and love, and verity.

Meek and lowly was thy mind,
Humble follower of the Lamb;
In thy words and actions kind,
Worthy of the Christian name.

Thou did'st feel another's woe,
Didst his joy and sorrow share,
And thy own repose forego,
To beguile his anxious care.

But to Him thy soul was given,
Who redeem'd thee with his blood;
In his love thou had'st a heaven,
Ever cleaving to thy God.

In his image thou didst grow,
Longing for His blest abode,
Who had brought thee here below
To the knowledge of thy God.

Thou wast watching for thy Lord,
Wrestling still, but never faint;
Looking for that great reward
God bestows on every saint.

Sickness coming at his call,
Brought thy body to the dust;
But the Saviour bade thy soul,
Join the assembly of the just.

God in Christ is now the centre
Where thy joys and wishes meet;
Death and sin shall never enter,
There salvation is complete.

Lord, constrain my heart by love
To pursue the path she trod,
Till thou call my soul above,
To behold her with her God.

Bolton.

W. J.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ADDRESS OF THE REV. DR. RAFFLES AT THE GENERAL CEMETERY, LIVERPOOL.

(To the Editors.)

GENTLEMEN.—As your Correspondent B. J. P. has brought before the notice of your readers the General Burial Ground at Manchester, allow me to state that the General Cemetery established at Liverpool, on the same principles, stretches over a larger site, and possesses a covered aisle or cloister for interment, and in its general appearance, I think it may be said, without being guilty of invidious comparison, is more tasteful, and its erections more architectural than the burial ground of our Manchester friends.

As Dr. Raffles delivered the opening address at the request of the Committee, Feb. 1, 1825, I have presumed to send you a copy of it, published agreeable to their resolution, because it has only had a local circulation, and as it forms a tract of only eight pages, I wish to see it inserted in your pages, where it is more likely to be preserved than in its present ephemeral form, and where, I trust, it may attract the attention, and provoke the activity, of our London Dissenters.

A METROPOLITAN.

" ADDRESS.

"IT has been deemed advisable, by the Committee appointed to conduct the affairs of this Cemetery, that, on the present interesting and solemn occasion, ere we proceed to commit the ashes of our departed friend to this new sepulchre, *wherein was never man yet laid*,—an address should be delivered, explanatory of the principles on which this Burying-place is established, and on which its concerns will be hereafter regulated and conducted. I have been honoured by the call of the Committee to discharge this duty;—and, though I could not but

yield a ready obedience to the call, it has not been without a wish that their choice had fallen upon one more acquainted with the detail of their proceedings, and, therefore, better able to give a correct and luminous statement of their intentions and their plans.

"The necessity of some additional provision, on liberal principles and an extensive scale, for the decent interment and the secure repose of the dead, in this great and rapidly increasing population, has long been apparent to many benevolent and public-spirited individuals, some of whom have been for years anxiously looking for a piece of land, in every respect suitable for such a purpose. To constitute perfect eligibility, it was deemed essential that the Burying-place should be without the boundaries of the town, yet immediately contiguous,—and so happily situated, with regard to the avenues of approach, and the adjacent neighbourhood, as to be easily accessible from every part. The Committee flatter themselves, that, as far as can reasonably be expected, these requisites will be found united in the spot where we are now assembled.

"The evils resulting from crowded Cemeteries in the midst of populous cities, not only in a physical, but even in a moral point of view, must be too obvious to require any specification here. Their natural tendency to generate and diffuse infection, has often been alarmingly and fatally felt; while the practice of burying in churches, and places appropriated

for religious worship, seems to be peculiarly reprehensible—not merely on account of the superstitious feelings in which the custom originated, but from the glaring violation of propriety, and often of decency, involved in making the same place a receptacle for both the living and the dead, as well as the injurious consequences to the health of society necessarily arising out of such a strange combination. It is recorded, that on preparing a grave for a person of rank in one of the churches of Nantes, the body of a near relation, who had died nine months before, was displaced, and the coffin accidentally shattered, from which an infectious principle instantly diffused itself around with such virulence, that no less than fifteen persons who attended the funeral died within eight days. The offensiveness of many of the church-yards in the very heart of Liverpool, is matter of general notoriety and complaint; and I have myself sat in a place of worship, belonging (to their shame be it spoken) to the community of which I am a minister, where the bones of the dead were lying exposed, and mingled with the naked earth beneath my feet.* Nor is the moral effect of such a state of things a matter of trivial consideration—for if the idea of death is calculated to exert a powerful and salutary influence on the conduct of life, it must not be rendered too familiar, by being indecorously blended with the scenes and objects of our common intercourse, nor disgusting, by an indecent exposure of its loathsomeness. Every thing connected with it, should be solemn and impressive;—*still, and silent as the grave*, are proverbial expressions with us—and in such stillness the heart is both at leisure and disposed to hold serious com-

munion with itself; but where is the stillness or solemnity of death, where the funeral obsequies are performed amid the noise and tumult of business, and the grave is perpetually trodden by the rude and hasty feet of an idle rabble, or the thoughtless passenger?

“In the city of Paris, the evils resulting from the burial of the dead in the midst of the crowded city became at length so apparent, that the government found it necessary to interfere. The offensive practice of heaping corpse upon corpse, in deep trenches dug for the purpose, was strictly prohibited, and two large burial-grounds, beyond the walls, were opened for the reception of the dead, one for the southern, and one for the northern division of the city. The well-known Cemetery of Père-la-Chaise is the theme of every tourist’s admiration, while the catacombs—those subterraneous quarries, whence the city was built, and where the bones of millions of human beings are deposited, all carefully cleaned and decently arranged—deliver a most impressive lesson to the curious visitor, and furnish an example worthy of universal imitation.

“With a view, in some degree, to counteract the evils and realize the ideas already hinted at, and also to afford to all the privilege of committing their dead to the grave *according to their own views of the rites of sepulture*—not to descend to minor considerations, very properly stated in the prospectus issued at the commencement of the undertaking—this spacious piece of land, containing five statute acres, and rendered freehold by the Marquis of Salisbury, the Lord of the Manor in which it lies, has been purchased—the lofty walls by which we are surrounded have been built—and these handsome and commodious edifices, the one a chapel for the funeral service, and the other a

* No place of worship in Liverpool is here referred to.

dwelling-house for the Chaplain and Registrar, have been erected. The whole property is divided into 700 shares, at the original cost of £10. per share, held by persons of all denominations, including many respectable members of the Established Church—no one individual being allowed in his own right to possess more than twenty;—and the ground, thus defended, and furnished with suitable buildings, is given in trust for the purpose of a GENERAL CEMETERY OR BURYING-PLACE FOR EVER; where all persons may bury their dead, *either with, or without a religious service, and according to such forms and methods as they shall severally approve.* The services of the Chaplain will be at all times at the command of such as are disposed to avail themselves of them. On these occasions it will be left to him to conduct the service as he shall think most for the edification and instruction of the parties present; the Burial Service of the Church of England, with a very few alterations, will, however, be used, in all cases where the same may be desired,—but the Chaplain of the Cemetery will not be permitted to read any form or forms, except, as in this instance, they be sanctioned by the Committee. Those who bring their own minister with them will be at liberty to use what form or method they please, while others who prefer it, may inter their dead without any form or service at all.

“Amongst other provisions for the judicious management of this Cemetery, the keeping of correct and sufficient Registers is not the least important. Of these, one will contain every requisite particular for identifying each individual interred, while an index to the ground plan will direct in a moment to the precise spot where the remains lie; in addition to which every precaution will be

taken, by the residence of the respectable gentleman who fills the office of Chaplain, &c. and of servants of unimpeachable character on the spot, and by a peculiar method of securing the vaults and graves, to preserve the sanctity of the tomb inviolate, and the ashes of the dead undisturbed. Nor will this Cemetery, when neatly arranged, and planted with suitable clumps and groves of trees, be an uninviting, much less a repulsive object; but, while it is frequented with fond affection by the relatives and friends of those who slumber peacefully within its walls, it will be regarded as worthy the attention of the passing stranger, and an ornament to the town in which we dwell.

“I have thus, very imperfectly I fear, yet with as much brevity and distinctness as possible, discharged the trust reposed in me—and here closes all that may be regarded as merely secular and temporal in the solemn and important transactions of this day. What remains belongs to my reverend friend and brother,* who, ere we commit the remains of that dear departed saint† to the tomb, prepared for her, by her own desire, in this new Cemetery, will, doubtless, suggest to our minds such reflections as are adapted to the mournful yet interesting occasion. Yet there is one train of thought that forces itself at this solemn moment on my mind, the expression of which I feel reluctant entirely to forego. What a precious deposit is this place of sepulture destined to receive! How many of the holy and excellent of the earth will repose, through succeeding generations, beneath these clods! What multitudes will start up to life and immortality, on this very spot, at the blast of the archangel and the

* The Rev. Moses Fisher.

† Mrs. Martha Hope.

trump of God! Oh! my friends, 'tis glorious thus to recognise the deathless principle that animates us, when surrounded by these sad mementos of our own decay, and to preach Christ, as *the resurrection and the life*, amid the gloom and desolation of the grave! Yes! even the *ashes* of the saints are the care of Christ—his eye is on their sleeping dust! Though the body is the meanest and the most worthless part of our nature, yet not a particle essential to its identity shall be lost. That body,—which sin defiled, which disease wasted, which pain convulsed, which is now cold, and emaciated, and loathsome in death,—that body was reared at first by the Divine Architect with exquisite skill:—and though the monster has dashed it all to ruins, and crumbled it to dust—the expressive countenance—the active limb—the eloquent tongue—the piercing eye!—yet,

“These ruins shall be built again,
And all that dust shall rise.”

—Rise—in loveliness and beauty—in energy and expression—far surpassing that which secured for it a short-lived admiration upon earth. I pause not now to answer the inquiry, *How are the dead raised up, and with what body do they come?* Why? because in truth, I cannot. And why should I, if I could? Must I explain to you the hidden and mysterious process which is at this moment going on beneath the surface of the earth, too remote, and too minute for the inspection of man, in order to produce in your mind the conviction that spring will again revisit this earth in gladness, and smiling harvests reward the husbandman's toil? *And why should it be thought a thing incredible with you, that God should raise the dead?* Is any thing too hard for Omnipotence? And why should we be required to explain how He will do it, seeing

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the work is not our's, but His? 'Tis enough for us to know, in the loss of beloved friends who die in Jesus, and in the contemplation of our own departure, that *He shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto himself. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.*

NOTICES OF THE PURITAN DIVINES GARBUT AND BREIRLY.

(To the Editors.)

GENTLEMEN—It is probable that the inquiries of Hornbookius, in your Number which has just come to hand, may elicit much more satisfactory information than I am able impart; but in the mean time, and should nothing else offer, you may tell your correspondent, who asks after Richard Garbut, that a minister of that name was *Lecturer* at the parish church in Leeds, from the year 1624 to the time of his death in 1630; the excellent Alexander Cooke, who distinguished himself by his satirical writings against the Church of Rome, and who might properly be classed with the puritan divines of his day, being at the same time *Vicar*. The principles both of the *Vicar* and *Lecturer* seem to have been such as would have rendered them *nonconformists*, had they lived to the critical season of trial; they were men of a kindred spirit with Mr. Robert Todd, who was Mr. Garbut's immediate successor, as *Lecturer* at the Old Church, and afterwards first minister of St. John's, or the New Church, and one of the worthies of Bartholomew's day. Within the parish church, upon a marble, originally

belonging to the Langton family, is the following record of Mr. Garbut:—"Here lyeth Mr. Richard Garbut, late Lecturer of Leeds, March 7, 1630." Of course, the book alluded to by H. must have been either a republication or posthumous.

Having given all the particulars in my possession respecting this good man, allow me to ask your readers for information about one of his contemporaries, who appears to have excited some attention in his day, though I have hitherto sought in vain for any record of him beyond some scanty allusions in a posthumous volume, which contains imperfect sketches of his sermons, and is entitled, "A Bundle of soul-convincing, directing, and comforting Truths: clearly deduced from diverse select Texts of Holy Scripture, and practically improven both for conviction and consolation: being a brief summary of several sermons preached at large by that faithful and pious servant of Jesus Christ, M. Rodger Breirly, minister of the Gospel at Grindleton, in Craven." Two copies of this little book have come into my hands, the one published in Edinburgh, printed for James Brown, bookseller in Glasgow, A. D. 1670; the other in London, printed by J. R., for Samuel Sprint, in Little Britain, 1677. In an epistle to the reader, (signed J. C.) Mr. Breirly is described as "a minister whose message was mighty and piercing, to the laying open, in the very heart and conscience of man, the most secret and hidden things of dishonesty, though never so closely infolded in the deepest mystery of iniquity; so as many, yea, and many that stood fenced in the field, with the weapons of their own self-righteousness in the flesh, and the covenant of works, fell wounded to the ground, and were found to be of sinners the chiefest. And to this I bear record, such

was the penetrating power of God in his ministrations, that if thousands were before him under it, in very few hours' discourse, every man's several condition, whether under light or darkness, should have been spoken to, laid open, bare, and naked; that every one might truly have confessed that the word was spoken to them in particular. Hearers were drawn from divers places about, several miles distant, to wait on his ministry, and the echo and fame of it went abroad. Some saw and heard the wonders of God, and believed; others, astonished, went away wondering that they never heard any preach like him; and many others came to hear and see what should cause such strange reports, seeking to catch something that they might report also." The writer goes on to say, that these powerful excitements gave occasion to suspicions and surmises, so that some who were jealous or envious of him charged the preacher with heresy, and styled his hearers Grindletonians, after the town in Craven where he then exercised his ministry, thinking by that name to render them odious, and brand them for some kind of sectaries: but they could not tell what sect to parallel them to; hence rose the name of *Grindletonism*. And yet they rested not with this nick-naming, but raised aspersions against this author, informing the High-Commission against him, who sent their commands to bring him to York, where he was kept in prison for a while, during which time fifty articles were exhibited by his adversaries against him before them, not one of which, when he came to his trial, was directly proved. Whereupon, after a sermon preached by him at the Cathedral, he was dismissed, and liberty granted him by Archbishop Tobias Matthews, to exercise his ministry as formerly. After much travail and pains in witnessing the glad tid-

ings of salvation, he ended his natural life at Burnlai, (Burnley,) in Lancashire. After his death, says the writer of the above account, these few head-notes of some of his sermons came to my view. The time of his death is not mentioned, nor the period of his trial at York; Archbishop Matthews, who granted him liberty to resume his labours, died in 1628. The London edition contains, besides the heads of sermons, nearly a hundred pages of poetry, in which Mr. Breirly defends himself at considerable length against the charge of error and licentiousness which had been brought against his doctrines. This is followed by a poetical dialogue between Christ and the soul, which concludes with "the song of the soul's freedom;" and the last is a poem of 200 lines, which he calls "Self Civil War," of which I subjoin a few verses as a specimen.

"I sing not Priam, nor the siege of Troy,
Nor Agamemnon's war, with Thestis' Joy;
I sing myself, my civil wars within,
The victories I hourly lose and win;
The daily battle, the continual strife,
The wars that end not, till I end my life.
Vouchsafe, O Father, succour from above,
Courage of soul, comfort of heavenly love;
Triumphant Captain, glorious General,
Parish me arms from thine own arsenal.
O Sacred Spirit, my spirit's assistant be,
And in this conflict make me conquer me.
Virtue I love, I lean to vice; I blame
This wicked world, yet I embrace the same.
I climb to heaven, I cleave to the earth both;
I love myself, and yet myself I loathe.
Feeble, I peace pursue in civil war,
With, and against myself, I join, I jar.
I burn, I freeze, I fall down, I stand fast;
Well, ill I fare, I glory though disgrac'd.
I die, I live; I triumph, put to flight;
I feed on cares, in tears I take delight.
Oft in my sleep to see rare dreams, I dream:
Waking, mine eye doth scarce discern a beam.
My mind strange megrims whirling to and fro,
Now thrusts me hither, thither doth me throw:
In diverse fractions I myself divide,
And all I try, I fly on every side.
What I but now desir'd, I now disdain,
What late I weigh'd not, now I wish again.
To-day, to-morrow—this, that, now anon:
All, nothing crave; I ever, never one."

I will merely quote the conclusion, lest you should charge me with an unreasonable demand on your pages, and the patience of your readers.

"My mind's a grief; a labyrinth my reason;
Mine eye false spy, the door to fancy's treason:

My rebel sense, self-soothing still affects.
What it would fly, what it would ply, neglects.
My (flatt'ring) hope with passion's storm is tost
Ev'n now to heaven, ev'n then to hell almost.
Concording discord doth my life sustain,
Discordant concord kills me soon again.
Myself at once I both displease and please,
Without myself, myself I fain would ease:
For my too much of me, me much annoys,
And my self plenty, my poor self destroys.
Who seeks me in me, in me shall not find
Me as myself, hermaphrodite in mind.
I am at once male, female, neuter, yet
Whate'er I am, I cannot mend, I weat.
I am not with myself as I conceive,
Wretch that I am, myself, myself deceive.
Unto myself I do myself betray,
I from myself banish myself away.
Myself agrees not with myself a jot,
Knows not myself I have myself forgot.
Against myself I have mov'd wars unjust:
I trust myself, and I myself distrust.
Myself I follow, and myself I fly;
Besides myself, and in myself am I.
Myself am not myself, another same.
Unlike myself, and like myself I am.
Self-sown, self-furious, and thus, wayward elf,
I cannot live with, nor without, myself."

Grindleton, the principal scene of Mr. Breirly's labours, is a populous village, in the parish of Milton, about four miles from Clithero, in the adjoining county of Lancashire, and rather more than the same distance from the small market-town of Gisburn.

Should my worthy friend the historian of the puritans, or any other of your antiquarian correspondents, be able to throw additional light on the character and history of this almost unknown but evidently devoted and zealous minister of Christ, it will yield peculiar satisfaction to,

Gentlemen,

Your sincere Well-wisher and
and devoted Servant,

LEODIENSIS.

October 3, 1827.

REVIVALS OF RELIGION IN NORTH AMERICA.

No. III.

(Continued from page 558.)

5. OCCASIONAL seasons of fasting and prayer. When a church can be brought to feel the importance of such seasons, they have ever been useful. If one or two of the days appointed for a lecture preparatory to communion, were

in the course of the year spent in fasting and prayer, we believe they would be more useful to our churches. Let the former part of the day, as recommended by President Edwards, be spent in little social meetings for prayer; and in the afternoon let the whole church assemble together.

6. It would be useful to our churches occasionally to renew their covenant with God and one another. Great pains should be taken to prepare a church for this solemn act. It had better not be done at all, than in a formal, unfeeling manner. We would recommend that it should be done on the Sabbath succeeding a season of fasting and prayer.

7. Great pains should be taken to keep up and to increase that spirit of prayer, which has prevailed in our churches the year past, and which still prevails. One or more weekly prayer-meetings in every neighbourhood, for professors, would tend to cherish this spirit. Occasional meetings for members of the church with their pastor, for free conversation and prayer, would tend to preserve this devotional spirit in our churches. In family prayer, where there are several members who are professors, it would be useful occasionally for all to take a part, especially on the Sabbath. We should like to see such family prayer-meetings common among us. Young professors would thus become accustomed to leading in prayer, and would be prepared for a more public performance of the duty. Such young converts would be less likely to neglect the important duty of family prayer in future life. But secret prayer we deem the most important of all; and think it particularly incumbent on ministers, at this time, to point out the nature and importance of this duty, and to urge professors to a faithful performance of it. Declension has its

origin in the heart, and makes its first appearance in the cold performance or neglect of private meditation, self-examination, and prayer. So long as our old professors and our converts are faithful in these private duties, religion will not visibly decline in our churches.

8. Let judicious discipline be faithfully maintained in our churches. This is one of the means which Christ has enjoined for the honour of his name and the purity of his church. If neglected, we have no reason to expect his blessing. We are persuaded that the church of Christ suffers very much from an alarming neglect of this duty. In some churches in our land it has so long been neglected, and scandalous sins have become so extensive, that it is difficult, if not impossible, to exercise discipline. God forbid this should ever be the case with our churches, by neglecting this duty while it can be performed. But even when discipline is administered, it is often done in such a manner that it does comparatively little good. While it is prosecuted with decision and firmness, let it be done with christian meekness and tenderness, not as though we were lording it over God's heritage. After discipline is commenced, churches ought to pray specially for the subjects of it, that it may be effectual in reclaiming them. When ministers and elders are engaged in visiting convicted sinners and conversing with them, the prayers of the church are deemed important to the success of these means; and why not in the administration of discipline? The great body of our members seem to feel as though they were not particularly interested in the administration of discipline. This is verily a fault among us. Let our churches be exhorted to pray for the subjects of discipline, that they may be

reclaimed. If they are excluded from the communion of the church, let them be exhorted still to pray that this last act of discipline may be blessed to their good, to the good of the church and of the world.

9. Let meetings of inquiry be kept up, wherever they can be, in our churches. Relinquishing such meetings has sometimes hastened the decline of revivals. In some churches these meetings have been kept up for years. To give them interest, when there are few inquirers, it may be useful to vary the instruction. Some doctrinal or practical subject might be discussed, and questions put to those present.

10. We would urge the members of our churches to converse with their friends and neighbours on the subject of religion. There is a remarkable backwardness extensively prevalent among Christians on this subject. A professor of religion will live for years on intimate terms with an impenitent neighbour, converse freely with him about all his worldly concerns, and never open his mouth to him upon the momentous concerns of his soul. Why is this? If his neighbour were in danger of losing his property, and such professor foreseeing the evil, should neglect to give him timely notice, he would be regarded by the whole community as a cold-blooded monster. Is not much of the infidelity of the world to be ascribed to this sinful neglect on the part of professors of religion? Men of the world are not fools. May they not often thus reason with themselves? These professed Christians do not believe we are in danger of going to hell, unless we repent and embrace the gospel. If they did, they would show their love to us, by warning us of danger, and urging us to flee from the wrath to come. Let the members of our churches, as well as our ministers, take heed that the blood of souls be

not required at their hands, by neglecting to "warn the wicked from his way." The reason why those who attempt this duty, are considered by some as meddling with what does not belong to them, is, that it is so generally neglected. It is deemed impolite and even unnatural not to inquire after the health of our neighbour; but if his soul is sick unto death, are we to be unconcerned? The politician thinks himself justified in conversing with his neighbours, yea, with Christians, upon politics, and discussing every subject connected with the welfare of the community; and shall it be deemed impertinent for Christians to converse with their neighbours respecting the character and government of the King of kings and Lord of lords, and the duties which his subjects owe him? Sinners have taken the lead in conversing with Christians upon subjects of interest to themselves, long enough. It is time for the church to assert her rights; and if the world will not permit her to converse with them, let her refuse to listen to the world. If religion ever prevails extensively, a very great change will take place in the churches of Christ in relation to this duty. Brethren, were you, who are members of our churches, in the habit of conversing with each other, and with the impenitent, on religious subjects, in the same free and familiar manner that you do on other subjects, you might do more to promote religion than your ministers can do by their parochial visits. We beseech you, therefore, brethren, "*Let your conversation be such as becometh the gospel of Christ.*"

11. Let heads of families be more attentive to the religious instruction of their households. If we mistake not, there is danger in this day of public action of losing sight, in some measure, of this important duty. All experience teaches us, that those converts

who have been well educated in religious families are by far the most valuable members of our churches. Others, if converted, have in many cases contracted so many bad habits, and are so grossly ignorant on many religious subjects, that they are comparatively of little use to the church. It would be well for our ministers to preach on the subject of family prayer and the religious instruction of households; and in their parochial visits let them be particular in their inquiries respecting the performance of these duties, and in giving instruction respecting the right performance of the same. One great end of the baptism of households is, that parents, and ministers, and churches, may thus be impressed with their obligation to bring them up in the nurture and admonition of the Lord. How many of them grow up infidels in consequence of the violation of covenant engagements! How rarely do we hear ministers pray for these children of the church, or that their parents may be faithful to their promises! Deep repentance for unfaithfulness, and a thorough reformation in this respect, is much needed in our churches.

12. Let all the private members of our churches be urged to a punctual performance of moral duties, in their intercourse with each other and with the world. Let them be strictly honest in all their dealings, rather suffering wrong than doing wrong. Let them be careful never to violate their word. A professor should make it a matter of conscience strictly to adhere to his promises, and to be punctual in the payment of his debts. He should be careful to avoid every thing like hypocrisy and deceit, yea, the "very appearance of evil," in the business of this world. Never should he forget the golden rule, of *doing to others as he would they should do unto him*.

Incalculable mischief is done, even by professors of religion, in the frequent violation of the plainest rules of morality. Prejudices are thus produced in the minds of men of the world, especially those termed *men of business*, against religion itself, which it is difficult to remove. If defrauded, or deceived, or disappointed, by a professor, he can do them no good until he repents and confesses his fault to them. Every minister, who has had any experience in revivals of religion, has often been met with these prejudices, and knows how difficult it is to remove them; and until they can bring an impenitent sinner to turn off his eye from the faults of professors, and fix it upon his own, there is no hope of his conversion. Because irreligious men are sometimes externally moral, many professors are prone to feel as though religion had little connexion with morality. True morality and religion are inseparable. Worldly men who are moral, are not so from love to right and justice, or obedience to God. If they were, they would not be guilty of the worst of all immorality, that of *robbing God*. The morality of the Bible, is as much above the morality of the world, in its common acceptation, as the heavens are above the earth. Let every professor endeavour to possess the morality of the gospel, and *love to do to others as he would they should do to him*. *Were a professor of religion habitually to neglect the external worship of God, in the family or in the sanctuary, he would be considered by all, destitute of piety.* But he who disregards the moral duties of the second table of the law, has no better claim to the name of Christian. President Edwards says, these moral duties "are of much greater importance in the sight of God, than all the externals of his worship;" and many of his remarks on this subject are worthy of the serious considera-

tion of every professor of religion.* Let the members of our churches, then, as they value their own souls, and the souls of others, take heed that they do not disgrace the Christian name, by a violation of the plain and simple rules of morality.

(To be concluded in our next.)

THE AGE OF INTELLECT.

The Antique World, in his first flowing youth,

Found no defect in his Creator's grace ;
But with glad thanks and unreprieved truth,
The gifts of Sovereign bounty did embrace :

Like angels' life was then man's happy case ;

But later ages' pride, like corn-fed steed,
Abused her plenty and fat swoln increase,
To all licentious lust, and 'gan exceed
The measure of her meane, and natural first need.

SPENSER'S FAERIE QUEENE.

THE progressive degeneracy of the human race has furnished a theme of universal lamentation to all writers, in all ages—we were about to except that blessed period which, from its superiority to all its successors, has, by general consent, obtained the appellation of *golden*,—but then, thrice happy time,

* Speaking of the religion of the heart, he remarks :—" But of this inward religion there are two sorts of external manifestations. The one sort are outward acts of worship, such as meeting in religious assemblies, attending sacraments, and other outward institutions, and honouring God with gestures, such as bowing or kneeling before him, or with words, and speaking honourably of him in prayer, praise, or religious conference ; and the other sort are the expressions of our love to God, by obeying his moral commands, of self-denial, righteousness, meekness, and christian love, in our behaviour among men ; and the latter are of vastly the greatest importance in the christian life. God makes little account of the former in comparison of them. They are abundantly more insisted on by the prophets in the Old Testament, and Christ and his apostles in the New. Hypocrites and self-righteous persons do much more commonly abound in the former

writers and writing were not yet known. Thought, which now so widely and so rapidly ranges through this material universe, and even, at times, daringly attempts to invade the *penetralia* of immateriality, was then restricted to very limited excursions, which seldom, if ever, extended beyond the easiest mode of capturing a few wild animals, and obtaining simple fruits or vegetables, to satisfy the cravings of nature. The supply of the animal wants was all that man needed in that enviable age ; and the mind, content with little, reposed in the enjoyment of that luxurious indolence which is now of so rare occurrence even in the regions of fiction, and the extensive flights of imagination.

But the blessedness of this age was too great, and its joys too rapturous, to be of long endurance in a world of mutability like this. Some presumptuous spirits, who aspired to a flight far beyond the ordinary ken of their fellow-mortals, commenced a course of meddling and impertinent inquiries which ended in the Discovery of Letters. Intense, indeed, was the sensation, and powerful was the influence, excited by this novel application of the mental energies ;

kind of duties, than the latter, as Christ remarks of the Pharisees. They are not so properly showing our religion by our deeds, for they are only showing our religion by word, or an outward profession. The latter sort of duties put greater honour upon God, because there is greater self-denial in them. The external acts of worship, consisting in bodily gestures, words, and sounds, are the cheapest part of religion, and least contrary to our lusts. The difficulty of thorough external religion does not lie in them. Let wicked men enjoy their covetousness and their pride, their malice, envy, and revenge, and their sensuality and voluptuousness, and they will be willing to compound the matter with God, and submit to what forms of worship you please, and as many as you please ; as is manifest in the Jews of old, in the days of the prophets, and the Pharisees in Christ's time, and the Papists and Mahometans at this day."—*Edwards' Works*, vol. iii. p. 343.

so much so, that the chronicles of the times deemed it the commencement of a new era, and, as a matter of course, pronounced it an *epoch of degeneracy*. They significantly named it the *Silver Age*, that metal being esteemed next in value to gold. The new art was happily confined, for a long period, to a very small portion of the inhabitants of what we now call the civilized world; but the invention was deemed of vast importance, by the self-conceited fellows to whom it was imparted, and some of them boldly designated themselves "Philosophers," as though they, who had so disturbed the existing order of things, could lay any claim to a love of wisdom, or to any regard for the best interests of the human race. Most of those who lived in this Age of Silver, blushed at their manifest inferiority to those who had preceded them, and pathetically deplored the by-gone joys of "*Auld lang syne*."

We say *most* of those who lived in that period, because there were a few,—and this, we lament to say, furnishes us with no slight proof of their degeneracy—whoregarded themselves as a privileged class—aye, poor, deluded, short-sighted mortals, they called themselves a privileged class when they became noviciates in the novel art of spelling! How highly those esteemed themselves, and what was their self-complacency, who had matriculated in the university of Cadmus, and had obtained classic honours as Abecedarians, is beyond our knowledge, and almost beyond our conception, for the records of the day are not easily accessible, and the list of graduates not quite perfect.

How much woe this newly acquired information induced upon the heads of our luckless progenitors, such scanty materials of their history as have been preserved from the devouring scythe of time, do not inform us; but we are able

to glean from them, that it soon began to foment quarrels between neighbouring potentates, and, even in some instances, excited a feeling of discontent among the hitherto submissive subjects of the patriarchal monarchies which then swayed with absolute power the sceptres of the infant nations. The *process of degeneracy* was now visibly and rapidly developing itself; and the beclouded sun of this era sunk in the horizon to give way to the less bright and less welcome luminary which shone upon the Age of Brass.

Writing was the distinguishing feature of the epoch which separates the Age of Brass from its more splendid precursor. The mischiefs which arose from the influence of this many-handed and many feathered monster defy all human calculation. The evils of the former age were of so light a character, when placed in comparison with those which resulted from the art of writing, that even that came to be spoken of as a "*good old time*." The bare idea of the wars and fightings of that melancholy period, of the rapid increase of every species of vice that can disgrace humanity, and its manifold other ills, causes an involuntary shudder; and we are only aroused from the dejection of spirit which the contemplation of such a scene is too well calculated to produce, by the more cheering prospects of the period which immediately followed.

Happily for man, under the spells of an Ecclesiastical Magician born at Rome, the hydra fell asleep for a time, and his evil influences ceased, in a great measure, to agitate the human race. The *lights*, as they were termed, which had been set up in different places, by his agency and instrumentality, began to grow dim, and some were totally extinguished. The intestine feuds of nations were nearly quelled, the impertinent

and presumptuous claims—if they partook not too much of folly and nonsense to be so termed—of slaves to the astounding and unheard-of privilege of speaking to those in power, were silenced, and the turbulence of democracy, if not wholly subdued, was much softened down by the iron hand of the feudal and ecclesiastical legimitates. Such, indeed, was the blissful state to which affairs were restored; that many thought the Age of Silver was returned; and some even went so far as to affirm that they had a distant glimpse of the approach of that of Gold. Illusive dream! This was the period which our historians contemptuously designate “The Dark Ages.” Dark, indeed! And who would not wish for darkness, if such as we have referred to are the effects of light? We must not omit to mention one class of persons who reflected honour on this illustrious era. They were termed *Monks*, and many of them sedulously and profitably employed themselves in demolishing, as far they dared, the productions of the pen. Many of the most mischievous efforts of the evil spirit of writing were thus, during his sleep, if not wholly destroyed, transmitted into charms of less potency, and the magnitude of the evil tendencies considerably diminished. These proceedings, to be sure, could not be always carried on in so snug and quiet a way as not occasionally to endanger his awaking, particularly as he now and then indulged in a little *Somnambulism*; but much was achieved. The chief point of danger lay in the examination of these productions, and the inquiry into their character and tendency, for some were of a very infatuating nature, and very much endangered that indolence of mind which it is so desirable to produce. And here it was that, while walking in his sleep, the demon was aroused. A

N. S. No. 35.

Monk of the name of Luther, for such detestable malefactors ought to be exposed to public notoriety, went too far in his meddlesome inquiries, and, ere a retreat could be effected, all hope of it was precluded by the birth of a still more terrible monster in the wilds of Germany. This was no other than Printing, and with his reign commenced the Age of Iron.

This was truly an age

“In iron clasped, in iron bound;”

and our limits would fail us in the attempt to narrate the effects, nor indeed are the powers of our feeble pen adequate to the task, to portray the miseries which this “*black art*,” and its concomitant “*devils*,” have poured upon the devoted heads of our fallen, and still falling race. The good old maxims of antiquity, that “*Ignorance is bliss*,” and that “*Ignorance is the mother of devotion*,” with others of a like character, were not merely called in question, but absolutely denounced as childish, old-fashioned, and fanatical! Some even dared to deny that golden adage, “*Ne sutor ultra crepidam*,” and were for letting every man strive with his neighbour, without any distinction of rank in society, or any regard to what the Hindoos term “*caste*.” These were the “*Levellers*” of the day, who contended that all were “the sons of Adam and of Eve,” and as not even “princes and nobles” could “claim higher” pedigree, all ought to be placed upon a *fair level*, and start afresh. They even ventured to hint their suspicion, that *chemical analysis* could prove no distinction between royal and plebeian blood. They were few in number, and their doctrine was then too gross for the age to swallow. But, alas! the truth must be told, although the recital be painful and humiliating; an age has at length supervened, in which such fallacies as these find nu-

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merous supporters, and scarcely can we imagine a vagary of the human brain, which has not an advocate in some quarter or other. The *Age of Iron* has passed away, and even that is now, in a great measure, "a good old time." So, *ultra*, to use a well-known term adopted by the people of this era, is its degeneracy, so manifold and so vast are its evils, and so multifarious its characteristics, that even its own writers are not yet agreed upon an appropriate designation. It has been called, by one of their poets, *The Age of Bronze*, and the *Age of Cant*—others have sought a little in some metal of less value than iron; but their search has been fruitless. The *Age of Clay* has been adopted by one party, as expressive of that ductability, or, more emphatically, that *gullibility* by which it is enabled to assume any shape, given to it by design or accident, but to retain it only till it meets another turn of the wheel of Fortune.

But these partake too much of a substantial quality to suit, in our opinion, the prevailing characteristics of this age. We must look for something of a more aerial nature, of more fragile, of less perceptible, and of an incorporeal character, and this, we think, is comprised in the title placed at the head of this article, "*The Age of Intellect!*" The evanescent nature of the intellectual portion of man, as well as its incomprehensible qualities, justly shadow forth the leading features of this age; and no feature is more striking, or can excite more painful feeling in a mind formed upon the model of the olden time, than the general establishment of institutions for the spread of the evils of reading and writing, among the very lowest orders of society. These efforts, and they are strenuous ones, to impart to the subordinate classes that instruction which the sound

policy of our ancestors, who felt that they could not entirely suppress it, had wisely confined, as their only alternative, to the higher classes, have impressed us with forebodings, as to the prospects of our posterity, of a most alarming nature. The evils which must inevitably result from them are appalling, and not among the most trivial of them is the inculcation of the dogma, that all men, are by nature equal; that the clay of which all were originally made was of the same quality, and that they all, no matter how they stand in this world, bear the same relation to their Creator. To enumerate the consequences of these opinions would be difficult; but the difficulty arises solely from their numerous ramifications. Their general character must be too obvious to render much detail needful, and we forbear—the prospect is painful.

We are now living in "the Age of Intellect;" and we cannot, perhaps, better illustrate the utter degeneracy of the present race of men, than by adducing the simple fact, that poor, weak mortals, are constantly boasting of the *improvements*, as they term them, (probably derived, as Horne Tooke observed, from *improbare*, to *deteriorate*,) which they have effected in the institutions of their ancestors. Improvements, indeed! What words can express our indignation at such abuse of language!

Amidst this melancholy prospect, however, we have sometimes, though such instances are but "few and far between," the consolation of hearing a casual expression of regret that "the golden days of Queen Bess" are gone by; and once—it was but once—had we the exquisite delight of listening to a ditty which lamented the departure of

"The good old days of Adam and of Eve!"
When will our ears be again re-

galed with strains so mellifluous? Perhaps never! Proud of his assumed superiority, man "struts his brief hour upon this world's stage," and turns a deaf ear to all the claims of the "olden time;" and so it will be, as long as continues the reign of that triple-headed, all-prying Cerberus, of Aldermanic memory, the three R's, "Reading, 'Riting, and 'Rithmetic." Of encountering them with the most remote prospect of success, we entirely despair. Neither the Parthian, nor the Guerilla mode of warfare give us even a faint hope, for their influence is all-pervading, they are endowed with the fascinations of an almost omnipotent magic, and their progress is as difficult to trace, as its effects are visible.

"The march of armies may be told,—
But not the march of mind."

Appalling as is this posture of affairs, worse seems to await us, particularly in this devoted country. A society has recently started up, composed of a number of men of wealth, and, what they are pleased to call, talent, the object of which is avowed in their prospectus, to be the imparting "to all classes of the community, particularly to such as are unable to avail themselves of experienced teachers," a knowledge of Hydrostatics! Hydraulics!! Pneumatics!!! and, in fact, the whole circle of the Sciences!!!! Already have they issued nearly a dozen sixpenny treatises, and rumour says, that their sale of each is at least 18,000 copies. What will be the result, if this is permitted to go on, we cannot—we dare not predict. We are almost ready to faint at the very title of the mischief-portending Association, and what conceivable title can we bestow upon that era, when its mischiefs shall be fully developed? Oh! when we unite in one comprehensive view, all the efforts now making to hasten

this "march of mind," and all the principles now in operation tending to that end—when we look, not only on this society, but on the attempts to evangelize (as they term it) the metropolis—the establishment of Sunday, and other schools, in almost every parish in the kingdom—and, what portends far more extensive consequences, the institution of infant schools, for teaching babes of eighteen months to read their letters before they know how to pronounce them—alas! when this aggregate of evil is brought before us, with all its alarming array of results, the mind of every friend to "things as they were," sickens and revolts from the spectacle. There still remains, however, one consolation, and it is this, the hope that whoever may live to witness the renovated state, or, more properly, as our forefathers would term it, the derangement of society, which must inevitably be produced, we may not: and why should one care for any body but one's self? Should I find, however, that the dreadful consequences foretold by the foes to modern innovation really do follow, you will hear again from your new correspondent, the Secretary to the "Society for the Suppression of Knowledge," and Honorary Member of "The Protestant Order of Jesuits."

ANTI-PHILANTHROPICUS.

ARCHITECTURAL ILLUSTRATION OF REV. iii. 12.

(To the Editors.)

GENTLEMEN,—Will you have the kindness to accept the following illustration of Rev. iii. 12. I do not remember any where to have met with it.

"Him that overcometh will I make a pillar in the temple of my God."

It was a custom among the Greeks to place the statues of

distinguished characters as columns in their temples; of this there is a remarkable instance in the Pandrosium at Athens, where the figures of Athenian females, as pillars, support the entablature of the canopy which shadowed the olive, sacred to Minerva, and the altar of Jupiter Herceus: other instances might be mentioned, but I select this, because it is copied in the new St. Pancras Church, and may be seen by any one passing along the road.

The text proceeds in exact accordance with Greek manners, "and I will write upon him my new name." The donor of a column frequently inscribed it with his own name.—What name so fit to be inscribed upon such a pillar, as that of the Saviour who redeemed him?

JAMES EDMESTON.

Homerton.

HOOKER'S CELEBRATED PASSAGE "OF LAW," &c. TRACED TO ITS ORIGINAL.

(To the Editors.)

Gentlemen,

THOSE of your readers whose taste and acumen lead them, in their *pursuits of Literature*, to explore its pure *chambers of imagery*, or to ramble *florilegiously* over its richly variegated *parterre*, can judge what pleasure was afforded on discovering the original of one of its choicest ornaments; a genuine *duplex Cranmeri et Hookeri*. The passage constituting the peroration of Hooker's first book of his Ecclesiastical Polity has been long the theme of panegyric among the best judges of composition. Its effect on the ear is no less enchanting than on the mind: "This," exclaims one, who is himself eloquent, "is the very music of eloquence." To elucidate the subjoined analysis, I shall here quote the passage "Of Law," &c. with its introductory sentence.

"Thus we see how even one and

the self-same thing is under divers considerations conveyed through many laws; and that to measure by any one kind of law all the actions of men, were to confound the admirable order wherein God hath disposed all laws, each as in nature, so in degree, distinct from other. Wherefore, that here we may briefly end, *of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.*"

I now proceed to demonstrate the original of this exquisite production: not to detract from its superlative merit, but simply to exhibit a literary curiosity; and a useful illustration of what has happened from one man's thoughts passing through the alembic of another man's mind. No doubt the process was incidentally performed by Hooker, without any consciousness of a precedent, although it was as familiar as "household words" in his well stored memory. But even the amiable Cranmer (though there are greater improbabilities than that he himself might have transferred them from one of the early Fathers) would have been gratified to see that he had supplied the materials, in "their comely order," which the genius of "judicious" Hooker has so elegantly condensed, and enlivened by *prosopœia* or personification. The exordium of the Tenth Homily, itself very harmonious when well read, is given in the first column, and a part of it in the third; and the parallel parts of Hooker are so arranged as to present indisputable coincidences, never till now pointed out.

<p>(1) "Almighty God hath created and appointed all things, in heaven, earth, and waters,</p>		<p>(2) <i>In a most ex- cellent & perfect order</i></p>	<p>—"The admi- rable order wherein God hath disposed all laws, each as in</p>
<p>(2) in a most excellent and perfect order. In heaven he hath appointed <i>distinct</i> and several orders and states of archangels and angels. In earth he hath assigned and appointed kings, princes, with other go- vernors under them, all in good and necessary order: The water above is kept, and raineth down in due time and season. The sun, moon, stars, rainbow, thunder, lightning, clouds, and all birds of the air, do keep their order. The earth, trees, seeds, plants, herbs, corn, grass, and all manner of beasts, keep themselves in their order: all the parts of the whole year, as winter, summer, months, nights, and days, continue in their order: all kinds of fishes in the sea, rivers, and waters, with all fountains and springs, yea, the seas themselves, keep their comely course and order: and man himself also hath all his parts, both within and with- out, as soul, heart, mind, me- mory, understanding, reason, speech, with all and singular corporal members of his body, in a profitable, necessary, and pleasant order:</p>	<p>"All things in heaven and earth do her homage, the very least as feeling her care, and the great- est as not ex- empted from her power."</p>	<p>(1) <i>Almighty God hath created and appointed all things, in heaven, earth, } and waters. }</i></p> <p>"Both angels and men, and creatures of what condition soever, though each in different sort and manner."</p>	<p>nature,</p>
<p>every degree of people in their vocation, calling, and office, hath ap- pointed to them their duty and order: some are in high degree, some in low, some kings and princes, some inferiors and subjects, priests and laymen, masters and servants, fathers and children, husbands and wives, rich and poor;</p>	<p>and every one hath need of other.</p>	<p>"The harmony of the world."</p>	<p>so in degree, <i>distinct</i> from other."</p>
<p>So that in all things is to be lauded and praised</p>			<p>"Yet all with uniform consent admiring</p>
<p>the goodly order of God; without the which no house, no city, no commonwealth, can continue and endure, or last."</p>		<p>"The bosom of God."</p>	<p>her as the mo- ther of their peace & joy."</p>

Something more than accident led to these coincidences. The lower parts of the analysis are a little more obscured by Hooker, but there is, notwithstanding, enough of resemblance to show that they are so many parallelisms!

Might not the whole Homily "Concerning good Order, and Obedience to Rulers and Magistrates," have suggested to Hooker the argument of his First Book of the Ecclesiastical Polity?

BENJ. HANBURY.

*Temple Place,
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ON THE PERSONAL REIGN OF CHRIST.

No. II.

*The general Difficulties of the Modern
Hypothesis.*

(Concluded from page 534.)

If the reign of Jesus be thus spiritual, or by the power of his truth, it follows by necessity of consequence, that the resurrection to be effected at his coming in the power of the Spirit, will be of the same nature, even a spiritual resurrection. The solitary text Rev. xx. 4—6. confidently employed to prove that the martyrs and other just persons will rise to reign with Christ a thousand years in a visible kingdom on the earth, *may* certainly be explained and accomplished without a literal resurrection. The conversion of the Gentiles from Paganism to Christianity, evidenced by a corresponding reformation of life, is called a resurrection from the dead by St. Paul, Rom. vi. 13.; Eph. v. 14. And if the striking analogy subsisting between the resurrection of a dead body, and the renewal of a soul in righteousness and true holiness, be duly

considered, the metaphor will not appear violent. The state, therefore, of the Christian church, which for a thousand years before the general judgment, will surpass in purity and zeal all the preceding states through which the church has passed, is represented, with the utmost propriety, as a resurrection of martyrs and saints from the dead. It is, however, too little to say, that the text *may* be thus explained and verified; the terms employed by St. John seem to indicate, that it *must* be so understood and accomplished. For it is to be observed, that the text does not mention the resurrection of bodies, but of souls. The word rendered souls from $\psi\chi\eta$, occurs six times in this book, in a connection which determines its signification to be the life or living principle in the body, and in contradiction to the body, while it is also represented as existing in a state of separation from the body, chap. vi. 9.; viii. 9.; xii. 11.; xviii. 13. And in what instance is the word $\psi\chi\eta$ used to signify the body itself, or still more strangely a dead body, which only can be the subject of a proper resurrection, or living again? Is a proper and literal resurrection ever represented by the resurrection of the soul, or can it be so represented with philosophical accuracy? Is not a literal resurrection uniformly described as the resurrection of the dead, the raising and living again of the bodies of the saints, even of those bodies that sleep in the dust in the grave. But were the term bodies employed by St. John in the text, it would not follow, that a literal resurrection is intended by him. The last must still be explained by the tenor of the book, from which it is selected, and with which it must be supposed to harmonise. It will surely be conceded, that the Revelation to John was a

succession of symbols passing before his wondering view, and these symbols, not the things symbolized, are what John describes in this book. The two witnesses, for instance, in Rev. xi. are metaphorical persons, for no two men ever lived 1260 years, and consequently both the death and the resurrection of their bodies must be understood figuratively. Every part indeed of this mysterious book, relating to futurity, is symbolical. The books, the seals, the trumpets; the thrones, the cities, the kingdoms; the stars, the thunders, the earthquakes, are all taken metaphorically—why not then the resurrection of the martyrs and confessors? Besides, a resurrection is a well known prophetic figure for a restoration, revival, or advancement of the cause or interest of a people, who have been borne down, depressed, and as it were killed and buried by opposition. Thus Ezek. xxxvii. the restoration of Israel from destructive captivity, is described as a resurrection of dry bones. When the Lord promises deliverance to the Jews, by Isaiah the prophet, he puts this language in his mouth,—"Thy dead men shall live, together with my dead body shall they arise." Ephraim in distress is encouraged to return to the Lord by Hosea with these words—"After two days he will revive us, in the third day he will raise us up, and we shall live in his sight." Nor let it be forgotten, that a literal resurrection of the righteous a thousand years before that of the wicked, seems to contradict the plain account of the matter in the Gospels and Epistles; for instance, Christ says, "the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to

the resurrection of damnation." Can the hour here signify two different periods at a thousand years distance from each other? But in that hour, *all* that are in the grave shall hear his voice and come forth; not the righteous dead only, for these are not all that are in the grave; not the wicked dead only, for these have not done good; but all that are in the grave shall come forth. John v. 28, 29. St. Paul represents the resurrection of the dead as performed in a moment, in the twinkling of an eye, when the trumpets shall sound, and the dead shall be raised, and they who are alive and remain shall be changed. 1 Cor. xv. 23. There is indeed to be an order in the resurrection; but to support the hypothesis of our first-resurrection-men, the words should rather have run thus:—"Christ the first-fruits, then the martyrs, &c. at his coming, and a thousand years after the residue of mankind! Then cometh the end," &c. The Lord repeatedly declares, that he will raise up believers at the last day; John v. 39, 40. 44, 45. and makes the last day, the day in which men shall be judged, John xii. 48; and describes the judgment both of the righteous and the wicked, as taking place at the same period, Matt. xxv. 31. *ad ult.* Now to affirm, that there will be a day a thousand years after the last day for the resurrection of the wicked, and their judgment, not only contradicts this, but is a manifest impropriety of speech. And does not John himself place the proper and general resurrection and judgment after the thousand years reign of Christ? Rev. xx. 11, 12. It is also worthy of remark, that in all the descriptions of the resurrection and future judgment, which are given us at such length in the Gospels and Epistles; there is no mention made of a

first and second resurrection at a thousand years distance from each other.

Once more ; this scheme is not only opposed to the general sentiments of good men, and repugnant to the holy Scriptures, it is also inconsistent with itself, and taxes with a like inconsistency the oracles of God. According to their own scheme, when Israel returns to Zion, their souls shall be as a well-watered garden, and they shall not sorrow any more at all. Jer. xxxi. 12. They shall be gathered out of all countries, whither the Lord has driven them in his anger ; he will bring them again to this place, and will cause them to dwell safely ; yea, he will put his fear in their hearts, and they shall not depart from him, Jer. xxxii. 37—43. When I have brought them again from the people, and gathered them out of the enemies lands, then shall they know that I am the Lord their God, who caused them to be led into captivity among the heathen ; but I have gathered them to their own land, and have left none of them any more. Ezek. xxxix. 27—29. I will plant them upon their land, and they shall no more be pulled up out of the land which I have given them, saith the Lord. Amos ix. 15. And yet they tell us that unheard-of calamities shall befall them after their return, from which they are to be miraculously delivered, though these calamities are to be the consequence of their crimes in departing from the Lord ; that after these miraculous deliverances they will treacherously depart from the Lord again, and involve themselves a second time in unparalleled distress, from which they will be emancipated by the coming of the Lord—that then, and not till then, they will be converted to the faith of Christ, and share the blessings of his grace. They suppose, moreover, that the saints, after reigning with

Christ a thousand years, in their spiritual, immortalized, and glorified bodies, will be surrounded with enemies in gross earthly forms, even the armies of Gog and Magog—that though the destruction of death at the resurrection of the righteous, will be the accomplishment of the apostolic prediction, the *last* enemy that shall be destroyed is death ; yet Gog and Magog are enemies which shall be destroyed a thousand years after the destruction of the *last* enemy, and that the saints will appear in judgment to receive their final sentence, after they have been glorified together with Christ for a thousand years ; all which suppositions appear equally unnatural, unscriptural, and absurd. In fine, while they attempt to display their zeal for the glory of the Redeemer's reign, they suppose that a temporal monarchy, a territorial kingdom will be more glorious than a spiritual reign ; at least, that the spiritual subjugation of the world to Christ, would not suffice for the fulfilment of all the prophecies relating to the regal splendour of King Messiah, without this exterior pomp and show ; while yet this glory, so essential to the dominion of Jesus, is to pass away with these heavens at the conflagration of the universe, and so a period will be put to that dominion ; of which it is written—there shall be no end.

It is time to bring this paper to a close, for the length of which, I trust, the importance of the theme is a sufficient apology. I shall only add, to evince the importance of this general review, that the doctrine of the personal reign of Christ stands or falls with the other articles with which it is associated. Let no man suppose, therefore, that this capital point may be maintained without the minor parts of the scheme on which I have animadverted ; they are but parts of one prophetic or im-

ginary whole. The proofs of the visible reign of Christ are of the same kind as those which prove the other attendant events; and the objections which lie against these are equally forcible against that. This, it is presumed, will more fully appear, when we endeavour, in our next, to trace the curious process by which well-meaning and gifted men have been led to the adoption of these fanciful and heterogeneous ideas.

אהב אמר.

FARTHER REPLY TO MONSIEUR ROCHAT.

(To the Editors.)

GENTLEMEN,—When I sent the few remarks, (inserted in your Magazine for June last,) on the correspondence between Rev. Dr. Smith and a Swiss Minister, I had no object in view but that of endeavouring to bring to a conclusion a controversy between those who appeared to agree in every fundamental doctrine of Scripture; and I had no expectation of having occasion to renew the subject. But the letter from M. Rochat, inserted in your last Magazine, makes a few remarks necessary. He therein observes, “that the mischief of controversies lies in men not understanding each other,” and it is plain the good man does not understand the drift of my reasoning. He calls on me for a clear, plain, and rigorously exact definition of saving faith; but this is not the point on which we differ. It was my aim to show that a person possessing true faith, or as M. Rochat calls it, *full* faith, by which I suppose he means what the Scripture terms the full assurance of faith, might yet be a stranger to an assurance of *his* personal interest in the blessings of salvation. M. Rochat thinks I have gone too far in stating that I considered him as having

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very *confused* ideas of faith. I had no intention to give him offence by the expression; but let it be changed for *imperfect*, or *partial*, and I cannot see reason to alter my opinion.

It is true that the Scriptures declare, “Whosoever believeth on the Son of God shall not perish, but have everlasting life; and that there is no other name under heaven given among men, whereby we must (or can) be saved.”

But then it is equally true that the same Scriptures declare, that “without holiness no man shall see the Lord;” and we are exhorted to give all diligence to make our calling and election sure, (which can only be understood, surely, as referring to the evidences of them;) and what are those evidences, but finding in ourselves, by close and impartial examination, an agreement with those marks and characteristics which are given in the word of God as descriptive of true believers? such as having the spirit of Christ,—possessing the wisdom which is from above, with all its pure and lovely influences,—together with the graces of humility, love, zeal, patience, acquiescence in regard to the will of God, &c. &c. summarily called the fruits of righteousness.—Now the *sincere* Christian, who has no doubt as to the ground of his hope towards God, nor *any* doubt as to the faithfulness of God in regard to fulfilling what he has promised, yet, when engaged in self-examination, (a duty strongly enforced in the Scriptures,) finds such remains of unsubdued corruption in his heart,—such deficiencies in his temper and conduct,—such imperfection in his best duties,—such cleaving to the world,—such want of spiritual-mindedness, and so little conformity to the example of Christ, as leads him to fear that his faith is not a living but a dead faith, and that he has only a

name to live—this humbles him before God, and leads him daily to renew his application to the blood of Christ for pardon and cleansing, and to renew his resolutions, in the strength of his grace to watch and pray, and strive against sin; and thus doing, he is not *without* hope, that He who is able to keep him from falling, will preserve and conduct him safely to the heavenly kingdom. If any one should endeavour to comfort a person in such circumstances, by telling him that every believer in Christ ought not to indulge any doubts as to the safety of his state, his reply would naturally be, (supposing this to be true,) “you are taking for granted the very thing that I am in doubt about.” After earnest prayer, increasing circumspection, and a long contest with his spiritual foes, the sincere and humble Christian will find, that he *is* making progress in the divine life; that he *has* been enabled to advance in holiness; that he loves God more, and has his conversation more in heaven: he begins, therefore, to possess a good hope through grace, and perhaps ultimately attains to the *full assurance of hope*. The Scripture indeed

declares, that “the Spirit witnesseth with our spirits, that we are the children of God.” But then, let it be remembered, that the *Holy Spirit always operates as a sanctifier before he acts as a comforter*—comfort without holiness comes from a very different quarter.

This appears to be the substance of what the Scriptures declare on this subject; this view of it obviates all the objections brought forward by M. Rochat, in consequence of his misapprehensions. He may think it hard that “the children of God cannot obtain peace” in a shorter or less laborious way, but others may think it no hardship to follow the great Apostle, who, while he could say, “I know whom I have believed,” could also say, “I labour to keep under my body and bring it into subjection, lest by any means, when I have preached to others, I myself should be a cast-away.”

I beg to present these hints to the consideration of M. Rochat, whose character I respect, and whose welfare I sincerely desire.

I am, Gentlemen,

Your's respectfully,

T. C. H.

* * * The Editors must now request their esteemed Correspondents to close this controversy, which has been carried much beyond the limits usually allotted for such discussions.

SONNET.

Two whom I knew, late sister pilgrims here,
Now perfect seraphs in that world of light;
Who view'd with cold misgiving and with fear,
The dark deep river, and the vale of night,
Had lain them down to sleep, and as they slept
Death came with noiseless step and harmless dart,
And not a pain was felt or tear was wept,
Nor pang, nor struggle, nor convulsive start,
But in the gentle semblance of a dream,
(As Peter's, who scarce thought his freedom true,
So like a beauteous vision did it seem,)
Death drew the veil, and open'd heaven to view.
Scarcely could Enoch, or Elijah, rise
With more delightful passage to the skies!

Edmonton.

JAMES EDMESTON.

REVIEW OF BOOKS.

Memoirs, including Letters and Select Remains, of John Urquhart, late of the University of St. Andrews. By Wm. Orme. 2 vols. 12mo. 10s. Holdsworth.

THE sensibilities of nature, as well as the benignant anticipations of grace, constrain us to drop the tear of unfeigned sorrow over the tomb of early and consecrated genius. The sight of the scathed sapling, or withered rosebud awakens a displacent sympathy. But when a whole harvest is ravished from us by blasting mildew, just when the ear was bursting from its hood—it is not a bare frustration, it is a mockery of hope, that sharpens regret, and augments the sense of desolation. Yet such visitations are ordained to come upon an apostate race, to subserve the high purposes of a retributive and corrective dispensation. We are apt to call these displays of divine sovereignty *mysterious*, while their obvious tendency is not merely to impress the lesson of the universal reign of sin and death, but to teach the renovated part of human intelligences, that the God of grace is independent of the selectest agency, and that what he condescends to use, be it illustrious or mean, owes its efficiency to his own blessing. If the sympathies of nature seem to be all violated when youthful bloom and vigour are given as a prey to the destroyer, how much sharper does the pang become where there had been promise of eminent talent and rare endowment! Add still to the bitterness of the visitation—the disappointment of benevolent desires, the frustration of gracious hopes, the sudden extinction of a burning and a shining light in a

benighted world—and the sadness both of natural feeling and of gracious sympathy, can rise no higher. Genius—the rarest of human endowments, and piety—the choicest of divine benedictions, fading like a nipt blossom or an unripe fruit, and dropping into the portion of weeds and withered leaves;—this is a stroke that rankles, while it pierces to the holiest sanctuary both of natural and devout sensibility. Science and Religion both deck themselves in weeds, and bend over such a tomb. The loss is not private; the stroke and the pang are not personal; it is the world that has lost a benefactor; the church that is bereft of an ornament.

Yet if it be true, that human life should be less estimated by years than by deeds and acquisitions, and if none have lived in vain who have lived to God, then the poignancy of our regrets may be softened, and our sense of loss mitigated. The premature fall of one man has been more useful than the long life of another. God has granted some of his servants more success after they were dead than while they lived; and made their graves more eloquent than their tongues. The good we design, and the promise we give in life, may yet be fulfilled, when we live only in the memories and regrets of mankind. Our very dust, at God's bidding, shall put forth a virtue, which living we could not command, and the bones of a dead prophet produce effects surpassing all that accompanied his life. Great, as we might fairly calculate, would have been the usefulness of a Spencer, and a Kirk White, and a Martyn, had their age been lengthened only to

the ordinary lot of man, yet there is satisfactory evidence, in the excitement their deaths occasioned, in the impulse their characters gave—an impulse not yet subsided—and in the fragrant of grace which their memories still diffuse, that the promise of their youth has not failed—they still bloom, still preach, still write. An honour has been accorded them not granted to many of our race, of having their youth immortalized, and all their fair colours and brightest hues perpetuated in the dewy freshness of the morning, before age had dimmed their lustre; just as we have seen flowers and fruits enshrined with all their loveliest tints in a bed of amber. And now another name must be added, and Urquhart be entwined with this flowery wreath of Zion's choicest blossoms.

In performing our duty, which we can hardly persuade ourselves ought to be that of critics, we are too much wrapt in admiration of *the extraordinary youth*, to allow any feelings to predominate but those of regret, for so much excellence torn from us before we knew that we possessed it; and of ardent hope that the burning love, and matured piety, and manly wisdom of young Urquhart may yet display a seminating virtue, and rise again multiplied a hundred fold from his ashes, through the memorial by which those high qualities will now come in contact with more minds, than they could ever have influenced while living.

John Urquhart was a young man of only eighteen at his death, who had made a most distinguished figure in every department of learning, and far outstripped all his compeers; and of them it may be said, the fame of Dr. Chalmers had drawn some of the choicest youths of the North, and several from the South, to the University of St. Andrew's, at the time that young Urquhart made his appear-

ance. It is not necessary for us to follow the narrative of his rapid and brilliant transit. We shall first give our readers the opportunity of perusing the brief but expressive outline of his character from the pen of Dr. Chalmers, which is contained in the preface to the Memoir. It is addressed in a letter to Mr. Orme.

"He is altogether worthy of the biographical notice which you purpose. My first knowledge of him was as a student, in which capacity he far outpeered all his fellows; and in a class of uncommon force, and brilliancy of talent, shone forth as a star of the first magnitude.

"I do not recollect the subjects of his various Essays; but the very first which he read in the hearing of myself, and of his fellow-students, placed him at the head of the class in point of estimation: a station which he supported throughout, and which was fully authenticated at the last, by the highest prize being assigned to him for those anonymous compositions, which are submitted to my own judgment, and among which, I decide the relative and respective merits, without any knowledge of their authors.

"For several months I only recognised him as a person of fine taste, and lofty intellect; which, teeming forth, as they did from one who had not yet terminated his boy-hood, gave the indication; and the promise of something quite superlative in future life. It was not till after I had, for a time, admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

"It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath-school, which I had formed. In the conduct of this little seminary, he displayed a tact, and a talent, which were quite admirable, and I felt myself far out-run by him, in the power of kind and impressive communication; and in that faculty, by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example,—he was alike literary and mathematical, and combined the utmost beauty of composition, with the rigour and precision of the exact sciences. But his crowning excellence was his piety; that virtue, which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned. This religious spirit gave a certain ethereal hue to all his col-

large exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominence to certain acquisitions, by which to over-shadow, or to leave behind, the other acquisitions of his educational course. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fulness, and the harmony of his powers.

"I leave to you, Sir, the narrative of his higher characteristics. I have spoken, and fully spoken, of the attainments of his philosophy, — to you it belongs, to speak of the sublimer attainments of his faith.

"Had I needed ought to reconcile me to the transition which I have made, from the state of a pastor, to that of a professor, it would justly be the successive presentation, year after year, of such students as John Urquhart, nor, in giving up the direct work of a Christian minister, can I regret the station to which Providence has translated me, at one of the fountain-heads of the Christian ministry in our land."—pp. xvi.—xx.

Mr. Orme was his friend and pastor, Dr. Chalmers was one of his tutors at the University, and it may be deemed probable, that the one has been swayed by personal friendship, and the other by an innocent kind of favouritism not unusual in teachers who entertain a lively interest in the improvement and eminence of their pupils. But so far as our judgment extends, though there should be a little over-estimating in some branches of his character, which we by no means profess to have detected, yet there is none in the total amount; and we are convinced that, after all, some of his great excellencies, and those the most astonishing in a lad of his age, considerably surpass all that his biographer and his literary friends have stated. It is abundantly evident, from the specimens contained in these interesting volumes, that however splendid were his literary acquirements, his gracious endowments were still more so. He might have found elsewhere many competitors in every department of science and letters, in which, at St. Andrew's

at least, he stood without a rival; but we very much doubt if there existed his equal among the churches of Great Britain, either in theological science or practical piety; and certainly, for the extraordinary assemblage of genius, learning, theology, and holy zeal, it may be long before we shall hear of such another. His college career was short, but from the very first, splendid in a high degree. He entered the University by gaining the first *bursary*, or exhibition, from thirty-three competitors, in the year 1822. In every subsequent session he outstripped, by a lengthening distance, all his fellows; and successively attained the highest distinction in every stage of his *curriculum*. But Mr. Orme has wisely forbore to enter into details of his literary and scientific eminence—he had a higher object in view than to hold forth his young friend as a favourite son of genius, or a rising light of science. The youthful Urquhart had felt the promptings of a nobler ambition; he had consecrated all to the service of his Saviour; and his short, yet happy career of *spiritual usefulness* was begun at St. Andrew's. There the Missionary standard was erected, and this youthful leader, who stood unrivalled amidst the venerable Halls of that ancient University, and bore off its highest honours, was not ashamed to stand at its gate, and cry, "Who is on the Lord's side? let him come unto me." A band of choice young spirits caught the flame; and there did he assemble them, from time to time, to fire their breasts with a purer ardour than that which urged them up the hill of science. He had, with some others of his youthful associates, resolutely devoted himself to the Missionary work; was endeavouring to spread the holy leaven; concerting measures for uniting the pious youth in all the Universities of Scotland, England, and America, in one Missionary

Association, and was labouring to induce affectionate and reluctant relatives to resign him for ever to the Lord's work among the heathen, when, like a too early flower, that had untimely discovered its beauty, he faded, and sank almost without warning, before the astonished and admiring gaze of his friends.

There is, if not a *melancholy*, (for we would not seem to use a *murmuring* word in reference to his fall,) yet a *plaintive* satisfaction now in the perusal of those *remains* which particularly exhibit his attainments in divine knowledge and personal religion. Mr. Orme has dedicated his work to the *London Missionary Society*, who were to have had the living youth, as soon as his affairs and the feelings of his relatives, and *his age*, would have justified them in accepting his services. They have his *memory*; they have the *picture* of a missionary student, such an one as may yet do them and their cause much more essential service than could have been rendered by his personal labours, had they been extended to hoary hairs.

We shall now present our readers with one or two specimens of his religious attainments. These, in the style and grace of their execution, will enable every qualified person to judge of the general superiority of his faculties, as well as show, in its results, the amount of his various attainments. The first is only a fragment, and is entitled

"ON THE LOVE OF FAME.

"*And seekest thou great things for thyself?*" &c.
Jeremiah.

"I have often thought it peculiarly interesting to compare that morality which is to be found in the systems of ancient philosophy, with the morality which is contained in the Bible;—to see the heart of man still reflecting, though dimly and imperfectly, that image which was stamped upon it at first;—to observe the harmonious accordance which obtains between the law that is written in the heart, and the law which has been revealed to us by

the Spirit of God,—and thus to identify that God who hath formed the heart of man, with that God, who, in times past, spake unto the fathers by the prophets; and who hath in these last days spoken unto us by his Son.

"Some of these theories of the ancients are so beautiful, and so perfect, that we are apt to feel disappointed that their practical influence was not extensively and powerfully felt. But we shall not wonder at this, if we consider how difficult it is to arrest the attention by abstract truths;—and how little of practical efficacy there is in such truths, even when most fully apprehended. To cultivate any feeling, we must not look to the feeling itself; but to the object which naturally excites it. And in this point of view we may behold the vast superiority of the Christian religion, to every other, as a system of practical morality.

"Here the abstract principles of natural religion are embodied in facts: and all that we have to do is to direct the attention to these facts, and the proper state of feeling is the invariable and immediate result.

"But not only are the symptoms of the ancient philosophers deficient in practical efficacy; they are even imperfect as theories of morality. Pure and elevated as they appear, when viewed abstractly and in themselves, they cannot stand a comparison with that purer system which has been given us by revelation.

"To most of the precepts which are given us in the Bible, we can find some counterpart in the writings of heathen philosophers; but there is one virtue which we hesitate not to say, is more frequently inculcated in the Bible than any other;—for a counterpart to which you may search the whole writings of ancient philosophy, and find nothing that bears to it the most distant resemblance. Never did there come from the pen of a heathen, sentiments like those contained in our motto:—"Seekest thou great things for thyself? Seek them not." It is a very striking fact, that, in the language of Greece and Rome, there is not a word to express humility as a virtue:—those words which are generally used signify rather meanness, and that crouching to power, which is the feeling not of a humble, but of a dastardly spirit. On the other hand, pride and haughtiness were considered as the concomitants of prowess and bravery; and hence the heroes of ancient poetry are generally furnished with an abundant portion of both.

"Yes; that vice which we inherit from the author of our misery, lurks too successfully in the recesses of the human bosom, to be discovered by the light of reason alone;—it requires a more searching scrutiny to drag it from that place,

while it has taken up its abode in the inmost penetralia of our souls. In the present depraved state of the human heart, it is difficult to distinguish between those desires and propensities which may have once been pure; but which, at the fall, were perverted; and those which are radically evil, and which could not have existed in the heart of man, in his state of original purity. Without hesitation, we would class pride in the latter division, as a feeling altogether of demoniacal origin; and which could not exist in the mind of a pure and holy being.

"But though we can thus give a most unhesitating deliverance with regard to this vice itself, there are some of its modifications about which we cannot denounce so decidedly. The desire of fame, and the desire of power, and all that is described in our text by the seeking after great things, have so often been declared by our theological writers to be innocent, if not laudable propensities, that we almost feel as if it were presumption for us to give it as our opinion, that they are inimical to the spirit of true religion.

"It may be true, that such feelings existed in the bosom of our first parents, before their expulsion from the blissful abodes of Eden; and that they vied with each other to gain the favour and applause perhaps of their God. And it may be true, that there is among the angels as generous emulation, to provoke each other to good works;—but still we think it true, that in our present condition, it is extremely dangerous, if not sinful, to give way to this propensity.

"It may be argued, indeed, that the love of praise operates as a very powerful principle in restraining many of the fiercer passions, and that without it the moral world would soon become a scene of wild confusion and disorder; but in the same manner might we plead for anger and selfishness, and even avarice itself. These are all very powerful checks in restraining many of our grosser propensities, and to them we are indebted for many of the decencies which adorn civilized society; but who would make this a plea for their viciousness?

"There is one circumstance which makes the love of fame a very dangerous propensity;—it is the very low standard of virtue which generally prevails in the world. Were the standard a perfect one, then would the case be different. He only would be praised, who was truly virtuous, and the love of fame would be identical with the love of virtue. But this alas, is not the case. The men of the world have fixed on a standard of virtue convenient for themselves; and whoever by his actions goes beyond this standard, tacitly pronounces condemnation upon them, and most assuredly will meet with their hatred

and disapprobation. It is thus that the most virtuous in all ages have been met with ignominy and contempt. And it is thus that this deference to the opinion of the world has diverted many from the conscientious performance of what they knew to be right.

"Thus, even in a worldly point of view, and considered merely as an abstract question in morals, would we consider the opinions of our fellow-men a most improper standard whereby to regulate our actions. But when we add yet another element, and consider the subject as it bears upon our religious character,—when we consider it not only as it affects our duty to our fellow-men, but as it affects our duty to God, we shall feel that to make the praise of men the standard of our conduct is still more dangerous.

"The love of praise is, perhaps, an original principle of our constitution; and if it be, then it were vain to attempt its annihilation. Nor is this required of us. All that we are bid to do in the Bible, is to give it a new direction. And the condemnation of the Pharisees of old, was not that they loved praise, but that they loved the praise of men more than the praise of God.

"We know of no feeling in our constitution which is stronger, which is more difficult to overcome than the love of fame, or the love of praise, for we hold them to be very nearly the same. So strong is it, that it is capable of carrying us through the greatest difficulties and dangers, of enabling us to persevere in the most unwearied exertion, and urging us onward even to death itself."—pp. 190—195.

Our second extract shall consist of part of an essay, or sermon, which we fully agree with Mr. Orme is entitled to be denominated an *extraordinary* effort of so young a mind. We should, indeed, be glad to make room for the whole of it, but it is too long to be inserted entire. We take only a few of the first pages; the latter part is superior even to the beginning.

"2 CORINTHIANS, iv. 13.

"We having the same spirit of faith, according as it is written, I believed, therefore have I spoken; we also believe, and therefore speak."

"There is a common proverb, that 'the truth should not be always told.' In other words, that it is not always a good reason for speaking that we believe.

Although apparently at first sight a little paradoxical, this saying will be found like most other proverbs, to embody the wisdom of very extensive experience.

"There are some truths which concern only a few individuals," and in which the rest of mankind have no interest whatever. If there be nothing absolutely wrong, there is at least something very trifling in publishing such matters. And you cannot, perhaps, pitch upon a character more universally despised, than that of the busybody or the tell-tale. Yet each of these deservedly detested characters, could, perhaps, allege in excuse for all his silly conversation, that he spoke because he believed.

"There are other truths which, it would be not only idle and improper, but which it might be cruel, or even criminal to promulgate. That man could have but little tenderness or humanity in his disposition, who should assiduously relate the disgraces, or the crimes of a departed parent, to the surviving children; and we would not hesitate to pronounce it a breach of the second great commandment of the law, to expose to public view the defects in the private character of our neighbour. You are aware, indeed, that the latter action not only is a palpable transgression of the law of God, but comes under the cognizance even of human jurisprudence. Truth is a libel; and it would be no excuse in a court of justice, for the defamer of his neighbour's good name to affirm, that he had published only what he had good ground to believe.

"You perceive then, that the quality of the motive which Paul affirms to have actuated him in his public speaking, and in his writings, must depend upon the character of those truths, which he so assiduously proclaimed. If they were truths which concerned only a few individuals, or which, if they had a reference to all, were of comparatively insignificant importance, then it was folly in Paul to labour so hard, and to suffer so much to proclaim them; and, notwithstanding all the cogency of his reasoning, and the sublimity of his eloquence, we should, in such a case, be tempted to concur in the opinion of the eastern king, that 'after all he was but a learned madman.

"If again, the truths which Paul preached tended only to harrow up the feelings of mankind, and to destroy what might be but early prejudices; but yet were prejudices with which those whom they influenced had associated all that they held dear as patriots, and all that they thought sacred in religion:—if these truths tended only to bring to light evils that had long been hidden, and which had even by the common consent of mankind been carefully concealed:—if, finally, they tended only to demonstrate to man-

kind that their wisdom was folly, and that their boasted virtue which they had hoped would open for them the gates of heaven, not only was altogether unable to expiate their crimes, but was itself too much tainted with impurity to find acceptance before God:—if this alone was the tendency of the truths which Paul preached, it was more than folly,—it was cruelty to proclaim them. Better far for the world, they had never been promulgated.

"But I need not tell you that the doctrines which Paul preached were of a far different character.

"It is true that they directly tended to produce all the seeming evils I have been describing; but God be thanked, this was not their only tendency. True, the feelings of the decent and the virtuous among mankind would be harrowed up, when they were classed with the vilest of their species, and told that they had been wearing but the mask of virtue;—that the hidden man of the heart was utterly polluted; that God had concluded all under sin, and that therefore, all are under condemnation. True, the prejudices of the Jews with all their associations of patriotism and sacredness, must have been shocked at being told that the descendants of Abraham were no longer God's chosen nation, but that the Gentiles were become fellow-heirs with them of the promises. True, the apostle's preaching was, to the Jews a stumbling block, and to the Greeks foolishness; but this was not all, or I repeat it, the apostle was guilty of the greatest cruelty. But unto them who believe, both Jews and Greeks, it was the power of God, and the wisdom of God.

"In order then to show that the simple belief of the truths of the gospel is sufficient reason for preaching them,—and preaching them, too, with all the unwearied diligence and fervent zeal which characterized the preaching of the Apostle Paul; and at the risk too, of all the losses and persecutions to which his ministry subjected him,—we shall attempt to show,—

"I. The perfection and excellency of the New Testament dispensation.

"II. We shall also attempt to show, that the belief of the gospel is not only a sufficient reason for preaching it, but that it is the *only* right motive which can lead an individual to the choice of the ministry as his occupation.

"The perfection and excellency of the New Testament dispensation may perhaps be most strikingly illustrated by contrasting it with less perfect discoveries.

"We remark, then, that the doctrines of natural religion, (with a very few exceptions,) are so very dark and confused, as scarcely to warrant, and by no means to encourage its promulgation as a system, on the part of those who embrace it.

"By the light of nature, it is true, we

can clearly perceive the existence and some of the attributes of Deity. It is not to the doctrines of natural religion, taken individually, but to natural theology itself, as a system of religion, that the foregoing remark is applicable. Had God ever revealed himself to us by his Spirit, or by his Son, still we might have known something of his character from the works which he has made. And in contrasting the declarations of God's word with the language of his works, we conceive that men of different parties have fallen into opposite extremes. The mere philosopher would wish to convince us that nature speaks so audibly, and so unequivocally of her Sovereign, as to render all supernatural declarations of his will unnecessary; while, on the other hand, it must be confessed, that the advocates of a written testimony from above have sometimes, through a wish to magnify the importance of the communications of God's Spirit, depreciated that testimony which his works undoubtedly bear to the character of their great Creator. It is our wish to steer clear of these extremes; and, in attempting to do so, we cannot follow a safer course than that which the written testimony itself points out.

"The heavens declare the glory of God, and the firmament sheweth forth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." The invisible things of our Creator, even his eternal power and Godhead, are thus clearly seen from the creation of the world,—being understood by the things that are made.

"So far the voice of nature utters a clear and decided declaration; and so far, those who have listened to no higher testimony, are reprehensible if they speak not what they believe, or what they would believe, did they attend as they ought to the evidence around them. But when we attempt from these few isolated, though important truths, to form a system of religion,—something that may satisfy us as to the relation in which we stand to the powerful Being who created the world, how very imperfect does all our knowledge appear,—how unsatisfactory all our conclusions,—how dark and fearful our prospect of futurity!

"The ancient philosophers of Greece and Rome could clearly perceive, that there was one great Author and Governor of all things,—a Being of inconceivable glory, and of infinite power,—and therefore a Being widely different from those contemptible deities which the impure imagination of their poets had feigned,

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and which the perverted judgment of a degraded populace had accepted as the objects of their worship. They must thus have perceived that idolatry was not only a folly but a crime, and, in so far, they were guilty for not promulgating the truths they believed; and, in so far, they are liable to that fearful curse which is denounced against those who 'confine the truth by unrighteousness.'

"But it may go far, perhaps, to palliate, though it cannot atone for their crime, that, when they attempted to carry out their own speculations, they were landed in most unsatisfactory conclusions; and if they attempted to guess, when they could no longer determine with certainty, their conjectures of futurity must have been only those of terror and despair. Not only must they have been convinced, from the wondrous objects around them, of the power and glory of God, but from the conscience within them,—that monitor which whispers approbation to all that is good, and so loudly and bitterly condemns what is evil;—they must have been impressed with the belief, that He, who gave them such a constitution, must himself be a lover of righteousness and a hater of iniquity. The voice of that monitor, however, they must have been conscious they had often disobeyed; and the thought cannot fail to have struck them, that, in so doing, they had offended Him who had placed that monitor within them. They must thus have arrived at the conclusion, that they had forfeited the favour of Him whom his works declared so mighty and so glorious. If they risked the thought of another state of being, where they should be brought into the more immediate presence of an offended God, how fearful must have been the prospect! If God were just, they must abide his righteous indignation; and if he were unjust, the prospect was not more pleasing. Here was a very fearful dilemma, and yet this was the legitimate conclusion into which their inquiries must have landed them. We do not say, that all, or any of the ancient philosophers arrived at this conclusion, but if they did not, it was because, dreading the result, they shrunk from the inquiry.

"Now, with such a revelation as this, what encouragement was there to promulgate their opinions? They could not come boldly forward with the great apostle of our faith, and say,—'We speak because we believe.' All with themselves was darkness and doubt; or if their conjectures amounted to probability, it was a probability of the most fearful kind;—they felt that their opinions landed themselves in no satisfactory conclusion; or if they did seem to point to any one conclusion more decidedly, it was one of the

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most appalling nature,—even that the whole world were exposed to the anger of a justly offended God.

“This view of natural religion may serve to explain to us how the philosophers of ancient times were so enlightened, while the multitude around them were sunk in the most degraded ignorance. They did not think the truths they possessed worth promulgating, far less worth suffering for. Socrates, that prince of heathens, dashed the crown of martyrdom away from him, when it had been as easy for him to have gained it as to have refused it, disclaiming the honourable charge that was laid to him of despising the abominations with which he was surrounded, and even by his latest breath giving the order that the idolatry of his country should be sanctioned by his name.

“They like very well to start objections, or even to throw the most insolent aspersions on the truths of Christianity; but when you ask them what they would substitute in its place, they can give no satisfactory answer. They are, in the true sense of the word, sceptics; they have no settled opinions. Infidels they are, too,—they doubt,—they disbelieve.

“You see, then, that, with such a knowledge of God as his works can give, there is little encouragement to promulgate that knowledge,—to speak, because we believe. We might more strikingly illustrate this, by contrasting the inactivity and easy carelessness of mere worshippers of nature in spreading what they profess to believe with the ardour and the self-denial of the apostles of our faith. Where, among the great and the wise, who have made reason their god, do we find an instance of suffering for conscience sake? Or, if a very few such examples can be adduced,—where do we find a single instance of martyrdom for the cause of truth? But I am almost forgetting that this part of my discourse is only an illustration; and is merely intended, by the darkness of its representation, to mark with a clearer outline, and paint with stronger colouring, that glorious dispensation under which we live.

“But between the twilight darkness of nature, and the full blaze of that light which shines forth in revelation, there is many an intermediate shade of brightness; and, besides that dispensation of mercy under which we live, there is many a supposable way in which a perfect Being might have treated his rebellious dependants. You will excuse me, if, in order to illustrate, still farther, the perfection and excellence of the Christian revelation, I dwell on some of the supposable revelations which the Deity might have made to us.”—pp. 196—205.

It is not necessary to multiply our citations. All the Essays are very extraordinary for a youth of eighteen; but the religious compositions surpass, in extent of knowledge, depth of wisdom, and facility of expression, every thing in the class of juvenile productions of which we have any recollection. The letters, which are numerous, are written with great simplicity, affection, and ease. Every thing about the young man wore the character of surprising maturity. We have no doubt the volumes will be generally read, especially by the religious part of the community, and among pious young men we trust they will be extensively useful. Mr. Orme is entitled to our best thanks for his effort to rescue from forgetfulness and oblivion so fair a specimen of what nature and grace, in their happiest combination, can effect. While these consecrated *Reliquiæ* are retained, although we may painfully feel that the frail vessel is wrecked, we can yet exult that a portion of her precious freight has been saved, and is thus rendered imperishable.

The Christian Sabbath; or, an Inquiry into the Religious Obligation of keeping Holy one Day in Seven. By the Rev. George Holden, A. M.—London: C. and J. Rivington. 8vo. 12s. pp. 515.

Remarks on the different Sentiments entertained in Christendom relative to the Weekly Sabbath. By Robert Burnside, A. M.—London: Seeley and Son. 12mo. 5s. pp. 354.

The Authority of Jehovah asserted; or, a Scriptural Plea for the Seventh Day Weekly Sabbath, &c. By J. B. Shenston. 8vo. pp. 48.

THE May number of our work contained the commencement of a

review of books on the Sabbath, which, we exceedingly regret, we have not been able to resume till now. In that article we took a brief review of the progress of sentiment on the divine obligation of devoting the whole of the first day of the week to religious purposes, and showed the extremely imperfect views which had long and extensively prevailed on that subject.

Mr. Holden's work, the most elaborate now before us, justifies what we conceive to be very lax ideas of the divine obligation of the Sabbath. On expediency, and the authority of the church, he rests the argument for appropriating the first day of the week to the divine service. With other ideas of Mr. Holden, we are far from satisfied; but they seem naturally to flow from his abandonment of the divine obligation of the first day of the week. He contends for practices, which he calls, vaguely, amusements and recreations, suited to the nature of the Sabbath. As a specimen of his mode of writing on these practices, we insert the following passage.

"The recreations of the Sabbath should, in the *second* place, be consistent with the sacred objects of the institution. Whatsoever are riotous and noisy, occasioning that intemperate mirth which absorbs the mental powers within its vortex, are contrary to those serious impressions, which the devout appropriation of the day was intended to produce. The law which enjoins it to be kept holy, virtually forbids every species of excitement incompatible with devotional feelings, as must be the effect of all recreations that are not calm, tranquillizing, and sedate. Those that produce a lassitude of body or mind, also dispose the faculties to serious thought, keep the heart cold and indifferent to religious sentiment, and create that distaste for devotional intercourse with God, which it is the gracious design of the Sabbath to preserve and enliven. Clamorous mirth cannot accord with the feelings of piety, and the train of serious thought, which the holy festival of the Lord should implant and cherish. The din of the chase, the acclamations of the theatre, the hurry and tumult of processions, splendid enter-

tainments, and public performances, are diametrically opposite to every object for which the Sabbath was appointed. It may reasonably admit a doubt whether any public amusement be compatible with that soberness of mind, without which the religious duties of the institution cannot be adequately performed. They not only tend to secularize the day, but distract the mind, and excite associations very ill adapted to a humble spirit of devotion. Still more reprehensible are all amusements calculated to inflame the passions, as games of chance, lotteries, and the thousand modes by which money is lost and won. In every stage of gambling, from the highest to the lowest, there is more or less of bad feeling. When money is at stake, the mind is seldom altogether indifferent; there is commonly exultation on the one hand, chagrin on the other, and a general interest excited, wholly at variance with the pious and contemplative purposes of the Lord's day. As nothing should be suffered to interfere with these purposes, no recreation can be innocent which is calculated to banish the disposition of mind requisite for the consecration of the day to the service of the Creator; and to whatever relaxation we may have recourse, it ought to be mild, temperate, rational, such as befits a mind engaged in the solemn and important service of its God."—pp. 383—385.

For our own part we are old-fashioned enough to consider most of the recreations referred to in this passage unlawful on any day, as well as the Lord's day; and the people who follow them during the week, are little likely to observe the Lord's day with any degree of spirituality. Under the plausible pretext of vindicating the rights of conscience, he employs language which we think calculated to throw entirely loose the whole frame-work of the Lord's day, as well as lessen the sinfulness of violating it. What do our readers think of the sentiments entertained in the following passage? We are sure they will agree with us in thinking, that if they are inculcated in a sober and serious book, by a respectable clergyman, we ought not to be surprised at the degree in which the Sabbath is publicly violated.

"To those who have a just sense of the value of religion, and whose affections

are centered; where they ought, upon things heavenly and eternal, the whole service of the Lord's day administers the most refined enjoyment, in addition to which there are recreations in abundance which may be harmlessly and lawfully enjoyed. All diversions, indeed, are not admissible, and I have attempted to draw the line of distinction according to the spirit and declarations of scripture. But far be it from any minister of the Gospel to lord it, in this matter, over the consciences of men. It is a subject which may well admit some difference of opinion. Even while agreed in the general principles, some diversity may exist in their application to individual instances. Such minor differences have ever been, and ever will be, and should therefore be mutually forgiven, in pity to the weakness of our common nature. They ought to be merged in the unceasing ardour to preserve the fundamentals of our faith, without being suffered to violate the bond of peace, in the search of unattainable unity. Little is the justice, and less the charity of that man, who severely censures another for matters, in respect to which God has given no explicit directions. 'Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.' So long as there is nothing in the conduct of a brother flagrantly contrary to the word of God, though he may be weak in the faith, yet we ought to receive him, 'but not to doubtful disputations.' We may be truly charged with being angry with him without a cause, if we are offended merely because we cannot consent to join him in certain recreations on the Lord's day. 'Charity suffereth long, and is kind;' it rejects all harsh judgment; at the same time we are to mark and avoid those who cause divisions and offences contrary to sound doctrine; and, as we value the welfare of our souls,—as we prize the glory of God, and the honour of his name, we must fly from all who evidently act from impure motives, and who, in the hour of relaxation and amusement, are guided by a spirit of profaneness and impiety.

"Little is the stern and unrelenting disposition to be commended, which severely censures those ranks of society who gain subsistence by their daily toil, if they devote a larger portion of the day to recreation, than those who, in the world's estimation, are accounted their more fortunate brethren. The Sabbath was intended to be in part a day of refreshment to the industrious classes, which it cannot be, if made a day of puritanical rigour and mortified restraint. Those who are engaged in wearisome and unwholesome occupations, may well be excused if

they take advantage of the leisure afforded them to refresh their strength and spirits by innocent amusements; and those who are confined to the noxious atmosphere of populous cities, are not to be rudely condemned, if, issuing forth 'among the pleasant villages and farms,' they recruit their harassed natures with rural pleasures, and a purer air. Provided they avoid all intemperance and riot, and tumultuous mirth, and suffer not recreation to interfere with the duties of the day, nor to disturb that sobriety of mind which it was intended to preserve, they cannot be culpable in accepting the offered boon of harmless pleasure. Sunday cannot be wholly passed in the devout offices of the church and the closet, nor would it accord with its destination to render it, by unnecessary austerity, dismal and forbidding. While, therefore, we earnestly contend for the fulfilment both of the public and private duties of religion, let us not forbid what Providence has allowed to all, according to their respective ranks and avocations—seasonable intermissions for rational indulgence."—pp. 392–395.

After this, who can be surprised at the scenes exhibited in the Park, and at the tea-gardens of the metropolis, when London vomits forth its thousands on the day of sacred rest?

Mr. Holden thinks his sentiments annihilate the arguments of the sabbatarian.

"If the opinion here advocated, that the numerical day of the Christian Sabbath is not definitively established by divine authority, the sabbatarian controversy will be of very easy determination. There have been, and still are, some who still keep the Saturday as a Christian festival instead of Sunday. The rise of these sectarians, if they can be so called, is not clearly ascertained: in the primitive church, it was the custom of certain individuals to observe both the Lord's day and the Saturday, in compliance with the prejudices of the Jewish converts, as is now practised by some members of the Abyssinian and Greek Churches; but since the Reformation, there have been, both in this and other countries, some perfect sabbatarians. The historian, Fuller, makes mention of some who held these tenets towards the beginning of the seventeenth century; and the subject was controverted during this age with much heat and asperity, as appears from the publications of Brabourne, Bampfield, and other sabbatarians, as well as from those of White, Prideaux, Wallis, Shepard, Batteley, Chafie, Brerewood, Dow, Byfield, Lowe, Twisse, Heylin, &c. Two congru-

tions of them exist now in London; but in England they are few, and chiefly among the Baptists, while in America, where sects and schisms multiply with all the rankness of the vegetation of their native prairies, they are, as it seems, far more numerous. Their peculiar tenet, as stated by Mr. Adam, is, that God hath required the observation of the seventh, or last day of the week, to be observed by mankind universally for the weekly Sabbath; that this command of God is perpetually binding; and that this sacred rest of the seventh-day Sabbath is not changed, by divine authority, from the last to the first day of the week, and, of course, the seventh day, which is still kept by the Jews, is obligatory on Christians. Now, if the view of the subject taken in this section be assented to, the fiercely agitated question, as to the TIME, must be pronounced to belong to the non-essentials of religion. If the sabbatical law does not fix the identical day, the sabbatarians cannot be convicted of a direct violation of it; but they are culpable in deviating, without any just and urgent cause, from the practice of the apostles and the Christian church of all ages. The evidence of Scripture, and the authority of antiquity, are in favour of the Lord's day; and as they produce no reasons for a change sufficient to counterbalance this testimony, their views of the subject must be deemed injudicious and erroneous. They are further to be condemned for disturbing the unity of the Church on a point which, as the Scriptures have not given any express decision, all believers are bound to submit to the regulation of ecclesiastical authority in the bonds of peace."—pp. 277—279.

We do not think that the loose principles of Mr. Holden will affect the views of the sabbatarians; but we are persuaded that he has stated much that they would find it difficult to answer. It is with painful feeling we advert to the latest work on that subject, now on our table—that of Mr. Burnside; a man distinguished for no small portion of accurate learning, of great acuteness, and no less distinguished for his modest and unaffected piety, than for his learning and his talents. His "Religion of Mankind" does vast credit to his character and his genius, and will long be valued as a monument of departed worth.

The work of Mr. Burnside may be considered as furnishing the

strength of the cause on his side of the question. It is written with ability, with great calmness, and with considerable plausibility. It furnishes some curious information on various points, which the author must have collected with great pains. But, in our opinion, the work is an entire failure, and does not meet the body of the argument in support of the divine obligation to observe the first day of the week.

The following syllabus of the contents will enable our readers to understand the nature and objects of Mr. Burnside's work.

"Chapter I. Differences of Opinion concerning the Nature of a Weekly Sabbath.—II. Differences of Opinion concerning the Obligation of a Weekly Sabbath.—III. Differences of Opinion concerning the Antiquity of the Seventh Day Weekly Sabbath.—IV. Differences of Opinion concerning the Regard paid by the Patriarchs and the Gentiles to the Seventh Day Weekly Sabbath.—V. Differences of Opinion concerning the Seventh Day observed by the Jews as the Weekly Sabbath.—VI. Differences of Opinion concerning the supposed Repeal of the Seventh Day Weekly Sabbath.—VII. Differences of Opinion concerning the Claim of the First Day to be the Weekly Sabbath by Divine Authority.—VIII. Differences of Opinion concerning the supposed Authority of Apostolic Tradition to render the First Day the Weekly Sabbath.—IX. Differences of Opinion concerning the Commencement and Termination of the Scriptural Weekly Sabbath.—X. Differences of Opinion concerning the supposed Lawfulness of Man to transfer the Scriptural Weekly Sabbath to another Day.—XI. Differences of Opinion concerning the supposed Authority of Man to institute a Weekly Sabbath.—XII. Differences of Opinion concerning the Importance of the Grounds on which Sanctification is claimed for a Day as the Weekly Sabbath, and its obtaining that Sanctification.—Conclusion."

No part of the work is more unsatisfactory to us than those in which Mr. B. endeavours to meet the references to the first day of the week, which are made in the New Testament. The author's mode of encountering the argument, founded on John's using the expression "the Lord's day," in the

Book of Revelation, is very extraordinary. After saying what he could to shake the reader's confidence, that John in that expression means the Lord's day, he proceeds,

"After these remarks, my reader will be not a little surprised, I suppose, at my saying that I have no doubt that the phrase in question really does mean the common Sunday, and no other day. But I make the avowal on a ground which, I fear, will greatly shock him, considering the opinion of people in general relative to this subject. In short, I am fully persuaded that the Apostle John did not write those words—that they are an interpolation, and that a very late one—perhaps about the time of Constantine the Great. I proceed to give my reasons for holding a sentiment so different from that of Christendom at large."—pp. 199.

We should have supposed that a man of Mr. B.'s learning and good sense, after making such an assertion, would have immediately produced a long array of MSS. Versions and fathers, to justify the expulsion from the sacred text of this obnoxious phrase. No such thing. The clause is omitted in no Greek MS., no ancient version, in no ecclesiastical writer, who quotes the passage to which it belongs. What then is Mr. B.'s reasoning in support of such an extraordinary proposition?

"I cannot doubt the fact of the interpolation in Rev. i. 10. when I consider that St. Ignatius, the most ancient of the Christian Fathers, who urges the Christians in the strongest terms to show particular regard to the first day in honour of Christ's resurrection, though the cotemporary of the Apostle John for thirty years, and his disciple, in calling Sunday 'Lord's-day,' (if he ever calls it so,) never once pleads the authority and example of his master for this practice. It is perfectly incredible that this celebrated man, whose talents, learning, and piety, were thought so much of, as to be the means of exalting him to a bishopric in the ecclesiastical sense of the term—this holy martyr—should call the first day 'Lord's day,' and the 'Queen of days,' without ever mentioning the words as a quotation from the Revelation, which he must have known to be there, had they been there in his days. If he had, after quoting the words, com-

mented upon them, in his master's name, in the manner usually done, the comment could not have been received or treated as equivalent to inspiration by any consistent Protestant; but it would at least have tended to promote his design far more than all his eulogies and vehemence. There is no modern writer that agrees with him in his view and aim relative to the first day, who does not quote the passage in Rev. i. 10., and in whose work, far from being omitted, it does not exhibit a conspicuous and splendid figure.

"No writer, except St. Ignatius, even mentions the expression 'Lord's day' till towards the close of the second century: much less quotes it from Rev. i. 10.: for as to the Epistle of St. Barnabas, and the Ecclesiastical or Apostolical Canons, the last of which works contains the words 'Lord's day,' (though not as quoted from the Revelation,) the first would have formed a part of Revelation, had it been really written by the Apostle Barnabas; and the latter work is by no means so ancient as the title imports. Justin Martyr calls the first day 'Sunday,' and never intimates that it did or ought to go by another name. He says nothing about the passage in the Revelation, nor produces it in support of the divine authority of that religious regard, which, according to him, was paid by the Christians at Rome to a part at least of the first day. Had the passage existed and been known to him, he would most likely have thought it as much to his purpose to quote it, as to tell us that 'the Sun of Righteousness arose on Sunday.' The Fathers and Councils subsequent to that time call the first day 'Lord's day' as well as 'Sunday,' and by its appropriate name, and are as solicitous as St. Ignatius for its observance: but are equally silent with him respecting the words attributed to the Apostle John. The most learned advocates among the moderns for the first day, in applying Rev. i. 10. to that day, never refer to any writer earlier than the fourth century that quotes it; which they would have done, if they could have found any: and therefore I suspect, as I mentioned before, that the interpolation, as I think it is, was made after or about the time of Constantine the Great, possibly with a view to support the edicts of that prince in favour of the first day, which take no notice of the religious regard hitherto paid to the seventh day as much as to the first day, in all the Christian churches, except those of Rome and Alexandria."—pp. 201—204.

After something more, which is not to the purpose, he comes to his conclusion, as follows:—

"The manuscripts to which we have

access are not older than about the sixth century. Their containing the passage in question, therefore, by no means convinces me that the Apostle John wrote it.

"Such are the grounds on which I do not consider the words 'on the Lord's day,' Rev. i. 10. as authentic, or as following the phrase 'I was in the Spirit' in that verse, any more than it does the same phrase, chap. iv. 2. But were it ever so certain that the Apostle John did write them, I have already shown that they can be of no use or importance to any except those who had access to him or to some other inspired person; since without this, there are no means of ascertaining their true sense and proper application."—pp. 206, 207.

We do not hesitate to say, that the failure here is fatal to the whole cause, which the respected author attempted to support. If it can only be sustained at the expense of rejecting a clause, which is as certainly a part of Scripture as any sentence contained in the Bible, it must and ought to be given up.

Indeed, if Mr. B.'s work proves any thing, it proves we have no Sabbath at all. We think there is demonstrative evidence of the abolition of the seventh day; if, therefore, the first is annihilated, both must be regarded as swept away. To this conclusion we shall not very readily come, even with Mr. Shenstone's verbose attempt to perplex what is clear, and unsettle what is established, and to justify his own change of sentiment and practice.

The argument which satisfies our own mind that it is the will of God his people should devote the first day of the week to the solemn and delightful services of religion, may be very shortly stated. From the beginning, Jehovah claimed the seventh part of man's time as his own; and what the paradisaical state required, the law recognised and established by provisions and enactments peculiar to itself. The apostles teach us that all the peculiarities of the Mosaic institute have been abrogated; but that its moral spirit and design remain.

Along with this, by their example, they teach us to meet, for the observance of all christian ordinances, on the first day of the week; which day they designate as "THE LORD'S DAY," and positively enjoin certain practices to be regularly observed on it. These ordinances could have been observed on the seventh, as easily as on the first day, but they preferred the latter, for reasons which to them were satisfactory. As we are bound to imitate their example, as well as to obey their precepts, it follows, that unless we meet on the first day of the week, we cannot follow the example of the apostles, and primitive believers, or comply with some of their precepts. And as it could not have been their intention to establish two days of sacred rest, it must have been their design to substitute the first in the place of the seventh day of the week. This view of the matter appears to have been taken by the Christian church in all ages; as the first day of the week, though often improperly observed, has universally been considered the Christian Sabbath.

We might have illustrated this argument at great length, but we prefer stating it in as few words as possible, because we think the subject does not require a lengthened argumentation to establish or to explain it. The observation of the first day of the week we hold to be a solemn and indispensable duty, as well as a most delightful privilege; and we view with extreme dislike and jealousy any attempt to lessen its obligation or to injure its sacredness.

A View of the Economy of Grace, in connexion with the Propagation of the Gospel. By the Rev. Robert Hogg, Whitehaven. 12mo. pp. 312.—Edinburgh: Oliphant. Price 5s.

WE have perused this volume with much pleasure. The subject

treated in it, is of vital importance; and the author has discussed it in a way which is calculated both to inform the minds of his readers, and to warm their hearts.

The propagation of the Gospel is a work which, in the present day, calls forth and combines the energies of Christians of every name; and the success which has attended their exertions is such as to afford the amplest encouragement to persevere in their work of faith, and labour of love. But though past success is encouraging, it does not constitute the ground on which the propagation of the Gospel ought to be pursued. It is a provision of mercy for mankind; it is the intention of the God of mercy that it be proclaimed as widely as the effects of the curse are felt; the proclamation of it is committed as a trust to those who have themselves received the boon. It is laid upon them as a debt of gratitude, to testify to others what God has done for their own souls. Selfishness is the very opposite of the spirit of the Gospel. It breathes throughout disinterested kindness, and infuses the same spirit into all who receive the love of its truths, and calls forth that spirit in exertions for meliorating the condition of our fellow-men. It leaves us not to devise means ourselves for the accomplishment of this end. Had we been left to do this, the experience of past ages, and the mournful vicissitudes in human affairs with which history presents us, might well tend to paralyze our efforts, and lead us to suspect that there could be but little rational hope entertained of future success. But the *Divine Philanthropist*, who "so loved the world, as to give his only-begotten Son, that whosoever believeth in him should not perish, but should have everlasting life," has furnished us a scheme, on which he has suspended the brightest display of his glory ever given

to the universe—a scheme which embodies his manifold wisdom—containing every thing which adapts it to the magnificent end to be accomplished by it, and, proceeding on which, we have the pledge of his faithfulness, that the dark places of the earth, which are full of the habitations of horrid cruelty, shall be enlightened by the light of life, and rescued from the pangs of that soul-destroying superstition and delusion, under which they were so long allowed to writhe, without apparently an eye to pity them, or an arm to reach them any help. Here is the end; he has furnished the means by which it shall be accomplished; and, pointing to the perishing nations, he says to those who are in possession of the means—"The same Lord is rich unto all that call upon him. For it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Human instrumentality is here represented as necessary; and a solemn responsibility is implied, as attaching to those who refuse to delay to join issue with the God of grace in his plan of mercy to our fallen family. On the subject of this responsibility, there are many strong appeals to professing Christians, in the work before us. We quote the following.

"From the charge of rejecting the Saviour, the heathen world shall stand acquitted: for to them, it was as if he had never come into the world, and had never suffered and died. Still, however, the guilt must rest somewhere; and since they are set aside, the condemnation must fall upon a comparatively small number: for true it is, that Christ did come, and that he did become obedient unto death, even the death of the cross: true it is, that he presented himself to the faith of

all men in the character of a Saviour, and gave the commandment, that the Gospel should be preached to every creature. Where then shall this appalling guilt be found? Not with the apostles and first ministers of Christ . . . they went abroad at the command of their Lord upon the face of the earth, and continued, while the warm blood circulated in their veins, to preach among the nations the unsearchable riches of Christ. Nor will the guilt be found with those who have spent their lives in the service of their divine Master; but it shall be visited in those, who, themselves blessed with the light of the Sun of Righteousness, were content to look around upon the perishing myriads of immortal souls, without making one effort for their salvation. These are the persons who must answer for the ruin of many people, and tongues, and nations. At their hand shall the blood of those be required, who, if warning had been given to them, and the Saviour had been exhibited to them, might have turned from their wicked ways and lived."—pp. 261, 262.

The object of the volume is to give a comprehensive view of the economy of grace, as illustrating at once the "principles of the divine plan," and the duty of the church in reference to the promotion of the designs of mercy. In the introduction, which is occupied with pointing out the manner in which the purpose of mercy is exhibited in the Holy Scriptures, there is much valuable truth, which our limits will not admit of our extracting; but which will abundantly repay the reader, both by the importance of the principles which are laid down, and the strain of piety which pervades the statement of them. The following extract may serve as a specimen of the reasoning in this part of the work.

"For the purpose of obtaining a comprehensive acquaintance with the economy of grace, we must search the Scriptures; and in perusing these sacred records, we ought always to regard the revelations of divine love in their connexion with the administration of the covenant of redemption; and to receive the affirmations concerning this love, not as so many abstract propositions, but as an exhibition of the various parts of the scheme of providence, in which the merciful disposition of our offended Father is promi-

nently displayed. For example, in the declaration—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," we are invited to contemplate divine benevolence, as gloriously manifested in the gift of Christ. The plan of mercy, as a whole, is a perfect representation of this good will; but as we can never fully comprehend this plan, we must study it in certain of its most prominent points, which afford the best advantage for obtaining that knowledge which our nature (limited faculties) can receive of the simple principle which the whole is calculated to illustrate. Many misconceptions respecting the love of God have arisen in the minds of men from nice disquisitions, founded on some undefinable notions of it, which are entirely unconnected with his dispensations; as if we could form any just conceptions of his character, which we do not derive from what he has done, or is doing, to make himself known. The dispute which has so greatly agitated the Christian world—"Whether this love embraces primarily as its object all mankind, or only a limited and definite number," appears to have been produced chiefly by such inexplicable notions. If we would avoid these, we ought never to forget that divine acts are the language which conveys the knowledge of divine love; and that the degree of this knowledge depends, not on our ability to think and reason syllogistically respecting this perfection of Jehovah, but on our susceptibility of being impressed by his doings."—pp. 7, 8.

Divine revelation has in all ages been adapted to the character of mankind, as moral and responsible beings, capable of feeling the force of evidence, and of being actuated by motives that tell upon their desire of happiness; on the one hand, and on their dread of misery on the other. In this view, it is plainly suited to all the species, as having a reference to the character of all. It is not founded on any specific differences that may be found among them, arising out of peculiar circumstances, or of any particular modification of the general character; but it fixes on the broad features of the whole human family, as depraved and guilty, and proposes a remedy, which is equally suitable in its

nature to all. It will be understood, of course, that we make a distinction between the efficaciousness of the remedy, and its actual efficacy, or between the external administration of the economy of grace, and the success of that administration, which is the result of divine influence. The need of such influence neither affects the suitability of the scheme of mercy to the situation and character of mankind, nor lessens their guilt in rejecting it. It only proves more clearly the alienation of the human heart from God, which not even the display of the exuberance of divine mercy can subdue, and establishes, beyond all question, that the salvation of creatures so utterly worthless, must be all of grace.

These views are ably presented in the work before us. The account of the divine dispensations before the coming of Christ, in the first chapter, is characterized by a clear statement of facts, which illustrate satisfactorily the author's general principles. Referring to the patriarchal age, he says,

"We have thus seen, that, during the first ages of the world, an uninterrupted system of mercy was pursued towards the race of Adam; that the saints who then lived, became acquainted with this system, by marking the dispensations of the Almighty;—that these dispensations were proposed originally to the faith of all; and that mankind deprived themselves of the knowledge of God as a reconciling Father, by increasing in wickedness, and by wilfully rejecting the Gospel."—p. 30.

In chapter second, which is entitled "on the Gospel, as it is revealed by Christ and his Apostles," we meet with the following passage :—

"The Gospel is a bright discovery of the favour of God. It is a manifestation of 'the good pleasure of his will,' and the 'glorious riches of his grace.' To prove this good will, and this rich grace, is the design of all that he has done for

the church. For this purpose he made known the first promise immediately after the entrance of sin; he saved Noah from the deluge; he established his covenant with Abraham and his seed; he brought the Israelites out of Egypt, communicated to them his law, and gave them the land of Canaan for an inheritance. But that evidence on which he would fix our minds, and to which all the revelations of the Bible are directed, is his sending his Son, and setting him forth for a propitiation, that whosoever believeth in him should not perish but have everlasting life. After what he has thus done to declare his love, it is the most aggravated wickedness to disbelieve it; or to suppose for a moment, that he only mocks men, by exhibiting the blessings of salvation, while he is not willing that they should actually enjoy them. These views of the Gospel clearly prove its universality. The revealed good-will of heaven is a sufficient ground of confidence to every human being; and we do it the greatest injury if we refuse to admit that it is infinite, and that it would save all, if all would trust in it. The more fully it is disclosed, the more is its transcendent excellence discerned."—pp. 43, 44.

These extracts from the first part of the work will serve to show our readers the author's idea of the universality of the scheme of mercy. We had marked another paragraph from the 3d chapter, on the unity of the divine plan under (IN) the dispensations of grace; but we must refer, on this point, to the work itself. It is one of the most animating views that can be taken of the scheme of providence toward our world, that all the dispensations which have marked the ages that are past, all the changes that have taken place in the kingdoms of men, in the overthrow of empires, and the transference of dominion from one quarter of the globe to another, have only been links in that grand chain, which shall terminate in the universal establishment of that kingdom, which is destined to be equally a universal and an everlasting kingdom. How magnificent must be the end to which movements so great, and carried on through so many ages, are subservient. Angels grasped

its leading features, and embodied them in the sublime doxology which they sung at the Saviour's advent, "GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, AND GOOD-WILL TO MEN."

The second part is entitled, "An Inquiry into the Moral fitness of the New Dispensation for accomplishing the design of the Gospel to evangelize the world." The author has not, we think, exercised his usual accuracy in this title. The *New Dispensation* and the *Gospel* plainly identify; unless he uses the word Gospel as referring to the publication of divine mercy before the coming of Christ, in which sense it would not be generally understood. Even in this sense, however, the title is far from being explicit. In page 132, we have an explanation of the meaning in which the word *design*, as applied to the death of Christ, is used. "This word," it is said, "is often used to express the moral fitness of one thing to produce another." We do not think it is ever used in such a sense; but that its meaning is, an *intention*, a *purpose*, the *end of a course of action*. With this meaning, we apprehend, some of our author's illustrations will agree much better than with that which he has affixed to the word. For instance, "the *design* of man's creation was, that he should worship and serve his Maker;" that is, according to the meaning we have given to the term *design*.—The Creator made man, with the intention, or to the end, that the creature should worship and serve him. His capability of doing so, or his moral fitness for it, is another thing, which, considering the designer, must be conceived of as *provided for in*, but not *constituting*, the design.—We have made these remarks here, on the definition of the word referred to, because that word occurs in the title we have quoted in the be-

ginning of this paragraph; and if the definition be applied to it, as used in that title, the necessity of altering the title will manifestly appear. In a second edition, let the title stand, "An Inquiry into the Moral Fitness of the Gospel Dispensation to evangelize the World."

This second part of the work, we think decidedly the best. We cannot enter upon a minute investigation of the topics treated of in it, but the author seems quite at home when descanting upon Messiah's Advent; his obedience, and the nature and end of his administration.

"The voluntary humiliation of the Son proceeded from the most disinterested benevolence. It could, indeed, proceed from nothing else; and if this was, in fact, the influential principle, how ineffably glorious does he appear in thus abasing himself for our salvation. In his incarnation we behold the king of heaven moving toward us with immeasurable compassion; and what is the expression he gives of his good will? It is not, as in creation and providence, reflected from objects without himself; but it shines directly, and with the brightest effulgence, through a visible form, which he calls, and which is, himself. He does not declare it merely by the silence of his operations, but he dwells among men; and as one of themselves, publishes it by the speech and actions of a man. We are relieved, in some measure, from the difficulty of apprehending the love of an invisible being, whose presence fills immensity; for we find this principle comprehended and displayed in the doings of one acting according to the laws of our common nature. Such an object, seen even by faith, must fill us with amazement."—pp. 83, 84.

On the moral effect of this display of divine benevolence, he adds,

"It cannot for a moment be doubted, that this condescension of the Son has a powerful moral influence. It is one of the clearest manifestations that have been given to any class of created intelligences, that "God is love;" and it is therefore calculated to produce its effects on all, who, by their original constitution, were formed capable of knowing, glorifying, and enjoying him. But we must carefully recollect that the advent of Messiah was designed, not merely to attract the attention and enquiries of all orders of

moral agents, but also to be an efficient instrument in subduing the strength of sin. Regarding it as directed to this end, it must possess qualities that are conducive to its attainments. It is calculated to exercise its saving efficacy upon all the descendants of Adam. It acts by a twofold power:—by a manifestation of the name of God as a being to whom love essentially belongs, and who for this reason, is worthy the homage of every intelligent creature; and by the disclosure of the truth, that a way is opened for the removal of human guilt, and of again restoring mankind to the friendship of their offended Sovereign. Taking either of these views of the incarnation, there is not one of the fallen race whom it is more calculated to affect than another. It is true, that upon trial, its effects are found to be limited to a comparatively small portion of the rebellious family; but this truth is known only by looking at the result of its exhibition. Whatever, therefore, be the cause of this limitation, the condescension of Christ is not confined, in its moral influence, by any thing in itself which gives it a greater adaptation to some than to others."—pp. 84—86.

Similar conclusions are drawn from the obedience and sufferings unto death of the Divine Redeemer. His finished work lays the ground for the pardon and the justification of the ungodly who believe in his name. On the great doctrine of justification by faith, our author has furnished clear scriptural views, which he sums up in the two following propositions, deduced from Rom. iii. 24—28, and Eph. ii. 8. "First, The foundation of the sinner's acquittal is in no sense, and in no degree, his own works; but exclusively the death of Christ, as the surety of the ungodly. Secondly, Those who are justified on the ground of the atonement of Jesus, are believers in him." On the connexion between faith and justification, too, we meet with very correct statements. The author is careful to guard the doctrine of grace, and contends for the Scripture truth, that justification by faith is directly opposed to justification by works. He is equally jealous for the interests of holiness; and a most valuable part of the Chapter on Justification is

that where he contends that "the justification of the gospel must be something which, by the established order of cause and effect, secures the recovery of its subjects from the power of sin." In its nature, justification is a relative change in our state. It alters our standing with respect to the God whose law we had broken, and so made ourselves obnoxious to its penalty. It is the transition which the Scriptures describe as a passing from death unto life. The object, as well as the effect of this deliverance, is that we, being delivered from condemnation, may serve him without fear, in holiness and in righteousness all the days of our life. Justification is by faith, that it might be by grace. But faith purifies the heart, works by love, and overcomes the world. The truth which is believed exerts an influence upon the mind which is altogether on the side of holiness. The mercy that is revealed in the gospel, is revealed in such a way as to teach that God is greatly to be feared. If sin is pardoned to the sinner, the punishment of it was visited on the sinner's friend; and the whole revelation of redeeming love is such as to prove that there was no intention to dissolve the connexion between sin and misery—that that remains the same; and that if we are made free from the condemnation, we must also be freed from the power of sin, and become the servants of righteousness.

The remaining chapters are, "On the Administration of Christ as Mediator of the New Covenant;" "On the New Dispensation as the Dispensation of the Spirit;" "On the Causes why the great ends of the Gospel have not been fulfilled;" and "On the duty of the Church in the present day to promote the ends of the Gospel Dispensation." On these subjects we can do little more than refer our readers to the work itself.

The life and intercession of Christ in heaven secure the final accomplishment of the purpose of mercy. "He shall see of the travail of his soul and be satisfied." But with all the suitableness of the new dispensation, as a system of means for the redemption and salvation of the world, we cannot close our eyes to the humbling fact of their being a total want of congeniality in the human heart to the mercy thus revealed. This presents the most formidable obstacle to the dissemination of the truth; and serves to account for the fact of many places, where the Gospel once flourished, being now involved in midnight gloom; the candlestick having been removed out of its place. Christianity is opposed to the predominant feelings of the human heart. These, although subdued, and brought into subjection to the obedience of faith in the men of our generation, rise up in all their vigour to oppose it in the next. The establishment of Christianity by the magistrate has been pleaded for upon the ground of its serving to perpetuate its blessings to a people; but it can do nothing for eradicating the enmity of the heart against its truths. It may help, and has helped, to lead men astray, by blinding their minds to the necessity of personal religion; but it never can succeed in giving permanency to any thing like vital godliness in the world. On this point our author says,

"It is only by the agency of moral causes that the ends of Christ's administration shall be attained; but as the instrumentality of man is necessary to the advancement of the work, civil governments, which are put under the dominion of Christ as Mediator, may do much in the way of removing obstacles which oppose its progress, and affording facilities towards its promotion. Wherever there is rightful power, it should be recognized according to the nature of its claims. Jesus is so regulating the course of human affairs, that it shall at length issue in the establishment of his spiritual kingdom;

and there should be on the part of every human society a practical submission to his directing wisdom. Perhaps, however, the best, and the only acknowledgment which can be given of his Lordship by civil rulers, is to repeal every enactment which interferes with the dissemination of his word and gospel, and in this manner to open a free access to the consciences and hearts of men."—p. 211.

The governments of this world have hitherto opposed great barriers to the spread of the truth; and nothing but the exertion of the same divine power, which is necessary to subdue the natural enmity of man to the truth, will ever succeed in turning the hearts of disobedient kings to the wisdom of the just. But even the hearts of princes are in the hand of the Lord; and they shall yet be nursing fathers, and queens nursing mothers to the church. It is an interesting question, why, with all the glorious things that are predicted of Zion, and with all the provision of means made for the accomplishment of such predictions, with the promised presence of Christ with his people to the end of the world, and with the assurance of the grace of the Holy Spirit, to render his Gospel effectual for the illumination of the world, so large a portion of the world is still in darkness? We do not like the sentiment expressed by some, that, narrow as are the bounds within which God's saving health has been proclaimed, and however small the proportion of those who are benefited by it, that these are the very limits which it was designed to occupy; and that the very number of individuals designed for it to save. This is a way of cutting the knot, but it does not answer the objection which the enemies of Christianity have raised against it, on its very limited extent. We apprehend it is far better, as is done in the work before us, to admit the guilt of past neglect, as lying at the door of professing Chris-

tians. This, at least, has a tendency to stimulate to greater diligence in the work of evangelizing the world in the present day. The duty plainly lies with the churches of Christ; and the more they enlarge their acquaintance with the genius and tendency of the economy of grace, the more will they feel encouraged to come forth to the help of the Lord against the mighty. The more they become influenced in their exertions by the truth, that Paul may plant, and Apollos may water, but that God alone can give the increase, the more abundantly will the spirit of grace and supplication be poured out upon them; and the more abundant testimony will the Lord give to the word of his grace. Long were the nations left without a revelation, to prove the insufficiency of human reason to guide men to the knowledge of the true God. Is it at the expense of the eternal ruin of millions, that he is now teaching the churches, that even the truth of God, when revealed, will fail, of itself, to convert the soul? Has this doctrine never yet had that prominence given to it in the minds of professing Christians in general, which it ought to have had? Is that honour not given to God, along with the use of the means of his own appointment, which ought to have been given to him? Surely it is high time to examine ourselves; and for all the churches to unite in earnest supplication for the copious effu-

sion of his Holy Spirit, that the wilderness and the solitary place may be made glad, and that the desert may rejoice and blossom as the rose.

We close our remarks upon Mr. Hogg's volume, by expressing our earnest wish that it may meet with an extensive circulation, and that it may, by the Divine blessing, contribute to remove the apathy of those who may have been indifferent to the cause of missions, and to give fresh energy to their supporters. There are a few typographical errors to be met with, which we should not have mentioned, had not some of them obscured the sense, and one, at least, we apprehend, completely reversed the author's meaning. Page 54, line 11, "While this is not its final issue," should surely have been "while this is its final issue." Page 143, line 4 from the bottom, "faith in this world, and sight in heaven, are consistent (*conversant*), with the same things. It has struck us, that if the third and fourth chapters had been transposed, the unity of the work would have been more complete, as the subject of the second chapter is more closely connected with the subject of the fourth; while that of the third seems more nearly allied to that of the fifth. We offer this hint for the author's consideration, who may have had reasons for placing them in the order in which they now stand, which have not suggested themselves to us.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

THE PASTOR'S SKETCH BOOK; or, *authentic Narratives of real Characters.* Edited by George Redford, M. A.: Holdsworth. Second Edition. 12mo. 5s.—As these sketches appeared in the volumes of our own work, we, at first hesitated, whether we should notice them; but as some of our readers might think that our omission implied disap-

probation, and as we had ourselves little to do with their preparation, we think it right to bring them before the public with the testimony of our confidence in the truth of the statements contained in them, and the religious tendency of the whole. The narratives are twenty-one in number. Several of them possess very considerable interest; and all

of them record some lesson of instruction, some hint of encouragement, or some tale of warning, which, by the divine blessing, may be productive of good both to Ministers of Christ and to others. We are glad they have been collected together, as we think a book of this sort is frequently wanted to put into the hands of persons to whom some of the narratives may very correctly apply.

STATEMENT OF THE CASE OF THE PROTESTANT DISSENTERS under the Corporation and Test Acts, published for the United Committee appointed to conduct their Applications for Relief. 8vo. 16 pp. 6d. Holdsworth.

CONVERSATIONS ON THE CORPORATION AND TEST ACTS, by an Old Servant of the Public. 12mo. pp. 24. 3d. Holdsworth.

THE CASE OF THE ENGLISH DISSENTERS: respectfully submitted by the Dissenters of the City of Lincoln, to the consideration of their Fellow Citizens of the National Church; with a View to impart Information, excite Attention, and to secure a general Concurrence in any Application that may be made to the Legislature for their Restoration to equal Rights in the Community. 8vo. 16 pp. W. Brooke, Lincoln.

The first of these publications contains the case of the Dissenters, as prepared by a United Committee of Deputies of the Three Denominations in London, Presbyterian, Independent, and Baptist, with representatives of the general body of Ministers, and of other Societies interested in the desired repeal. It is well printed in a full octavo page, and discusses the following important topics:—Origin of Exclusion—Corporation Act—Original design of the Test Act—Proposed Exemption of Protestants—Occasional Conformity—Effects of Test Laws—Legal State of Dissenters—their Conduct—Effect of Toleration and Indemnity Acts—Grievance practically felt—Relief sought as *Right*—on Religious Grounds, as a matter of policy.—Appeal to experience and to consistency.—Our readers will find the facts stated with clearness, and argued with great dignity of principle, and with considerable energy of style.

"The Conversations" present a very fair view of the facts and arguments, and convey, in a popular form, the pith of the question, which will, doubtless, be warmly discussed throughout the kingdom during the approaching Sessions.

"The Case of the English Dissenters," was published by an active Committee for the Repeal of the Test Act in the city of Lincoln, with a view to inform their fellow citizens of their sufferings in past times, of those unjust restrictions under which we still groan. Its character is historical, and some notes are appended to illustrate the statements. Effectually to diffuse information on this subject, the Committee have distributed it, we understand, from house to house throughout the city, by which they hope to excite the attention and sympathy of their neighbours to the equity of our claims, and to the extent of their wrongs.

We cordially commend their spirited conduct to the imitation of the Dissenting Body throughout the kingdom, and we hope that their *liberal and gratuitous* distribution of "the Case," will, to a certain extent, at least, be followed by the United Committee. It cannot be expected, that newly formed dissenting congregations possess much information, or in fact feel very lively interest in the repeal question. Such persons will not purchase, and perhaps scarcely read, lengthy pamphlets on the subject. Some short, plain, conclusive reasons for the repeal, published as a small tract of four, or at most eight pages, should be supplied by the Committee for gratuitous distribution amongst those congregations which need information. And we beg to recommend every intelligent Dissenter to be prepared for the approaching discussion. The subject is too political, we conceive, to be fully examined in the pulpit; platforms are not often used for such discussions, and the only other modes of access to the public mind are by the public press and parlour conversation. Let Dissenters be prepared to state their strong reasons, for the time is at hand, when the combined influence of all lawful means will be necessary to promote this question, both in Parliament and with the country.

THE AMULET; or, *Christian and Literary Remembrancer*, 1828. 12s. bound in watered silk.—We have much pleasure in bearing our testimony to the general excellence of this beautiful volume. As most of our readers have, we suppose, seen the AMULET of last year, we need only say, that the present volume is decidedly superior to that, in every department. The engravings, which are from paintings by some of our most celebrated Royal Acade-

mecians, in addition to a fine one by Vandyke, are finished in the most exquisite style, and reflect much credit on the several artists engaged. Among the literary contributors, we find the names of Montgomery, Hemans, Daniel Wilson, Dr. Adam Clarke, Dr. Raffles, Bernard Barton, Dr. Cox, Dr. Collyer, William and Mary Howitt, Mr. and Mrs. Conder, and several others with whom we are well acquainted. Among the prose articles, there is an interesting essay on "Ancient Coins and Medals, as illustrating the progress of Christianity," by the Rev. R. Walsh, LL.D. The author is in error, however, in supposing, that "no one has thought it worth his while to make the study of coins and medals subservient to the more interesting details of the spread and progress of Christianity among mankind." The late editor of CALMET'S DICTIONARY of the BIBLE, Mr. Charles Taylor, has bestowed great and laborious attention on this branch of science, for the very purpose to which it is so interestingly applied by Dr. Walsh, as may be seen in the fragments, especially in the plates and explanations in the fifth volume of that work.

THE COTTAGE BIBLE AND FAMILY EXPOSITOR; containing the authorized Translation of the Old and New Testaments, with practical Reflections, and short Explanatory Notes. By Thomas Williams. Part 40. Price 1s. or 1s. 6d. fine. Simpkin and Marshall.—We have much satisfaction in announcing the publication of the fortieth, and concluding part of this very respectable and useful family Bible. In our judgment, an exposition of the whole Scriptures, which combined in a cheap form as much popular criticism as would elucidate those passages, which are really difficult and obscure, with concise practical reflections, has long been a desideratum. We are thankful that the life of the venerable author of the work before us has been spared to complete an undertaking which we hailed with satisfaction, and which, while in the course of its publication, we have often read with pleasure; and now it is happily completed in three octavo volumes, with four valuable maps, chronological and geographical indices, historical connexion, &c. presents, we conceive, all that the ordinary readers of the Sacred Scriptures can wish for their elucidation, and at a price which the economy of religion will enable even poor Christians to pay.

SCENES OF LIFE; or the Influence of Religion. By Mrs. Barber, Author of the Daughter, &c. Nisbet. 12mo. 6s.—We have been much pleased with this little work; there is a great deal of character and truth in the description of many of the scenes which it depicts. The writer of it evidently understands the nature and importance of religion, as well as the powerful and the finer workings of the human heart. The style of it is not always to our taste; but it is difficult to write fiction without being a little inflated. The tendency of the work is good, and we hope that some of the parties into whose hands it is likely to fall, may be led by it to that Saviour of whom the author speaks, in the conclusion, with much affection and propriety.

ESSAYS ON THE FOLLOWING SUBJECTS; Pleasures of Literature, Leisure, Education, Reading, Study, Conversation, Decision, Enterprise, Success, Philosophy, Classical Learning, Religion, and Learning united. By T. Hathaway. 12mo. 5s. 6d. Holdsworth.—This volume may be safely put into the hands of educated young persons. The author's constant endeavour is to make literature subservient to the higher ends of moral and religious improvement. The subjects are well chosen; and though the style of discussion is neither profound nor eloquent, it is generally neat and useful. The errors of the press are very numerous, and certainly will not recommend the printer. We should be happy to find that the success of the volume would afford the author an opportunity of careful revision.

WORKS PREPARING FOR PUBLICATION.

Mr. W. Upcott, of the London Institution, wishes to announce, that he is in possession of a Series of Original Letters of the celebrated Philip Doddridge, which he intends to publish the ensuing season; and being desirous to enlarge and perfect, as far as possible, this very interesting Collection, he will feel grateful to any of our numerous Readers holding documents of the same kind, of sufficient interest for publication, who may favour him with the loan, or with copies of them. In the former case, every care shall be taken in transcribing them, as well as for their safe return with his acknowledgments.—In the press, and speedily will be published, Memoirs of the Life and Ministry of the late Rev. John Cooke, of Maidenhead, with copious Selections from his Manuscripts and Letters, in one vol. 8vo. By George Redford, M.A.

MISCELLANEOUS INTELLIGENCE.

LETTERS FROM ITALY.

Popish Corruption of Christianity--A Political Device--A Sermon on the Virgin--Palpable Idolatry--The want of Education--Italian Translation of Cobbett's History of the Reformation--His Canonization anticipated.

August 17, 1827.

The people of this and the neighbouring villages consider me a monster of inhumanity, because I do not bow down to the Madonna, nor sing litanyes to St. Dunstan and St. Bridget. Popery here is in all its parity and glory. The name, office, and sacrifice of Christ are lost in the adoration of his mortal mother, the influence of the Holy Spirit is changed into patron saints and guardian angels, and the triune Jehovah seems to be banished from all their thoughts. I have a little compendium of Christian instruction before me, which contains the catechism, and of which I will copy the commandments for your information, as I think I have seen it stated by some wise member of the British Parliament, that they are not altered from the Bible.

Question.—What must a Christian believe that he may go to heaven?

Answer.—All that is believed by the Roman Catholic church.

Q.—What must he do to obtain salvation?

A.—Keep the commandments of God and the church.

Q.—How many, and what are the commandments of God?

A.—Ten. 1st. I am the Lord thy God, thou shalt have no other God before me.—2d. Thou shalt not take the name of God in vain.—3d. Remember to keep holy the appointed feasts—(Note, days of festival, in which the Sabbaths are included, but they are not specified or distinguished from the other feasts of the church.)—4th. Honour thy father and mother.—5th. Thou shalt not kill.—6th. Thou shalt not commit fornication.—7th. Thou shalt not steal.—8th. Thou shalt not bear false witness against thy neighbour.—9th. Thou shalt not covet thy neighbour's wife.—10th. Thou shalt not covet thy neighbour's goods.

Q.—How many and what are the commandments of the church?

A.—Six. 1st. To hear mass every Sunday, and other commanded festivals.—2d. To fast in lent on the appointed Vigils, and the four ember weeks, and not to eat meat on Fridays and Saturdays.—3d. To confess at least once every year.—4th. To communicate at least on the feast of Easter.—5th. To pay punctually the tithes to the church.—6th. Not to marry

at forbidden times, that is, from the first Sunday in Advent until the Epiphany, and from the first day of Lent until the 8th after Easter. Then follows the account of the seven sacraments, of which complicated inventions I will spare you the recital.

I need not point out to you the alterations made in the commandments, nor the ingenuity with which they are adapted to prop up and support the inventions of popery. I am willing to grant, that as a political scheme, popery is deserving of much admiration; its end is the subjection of the human mind, and its means the ignorance of the people; but I have not patience to hear emancipators talk of its being a form of Christianity. As a code of Penal Laws keeps people in a state of negative morality, so may these inventions of popes and councils keep the people from outward sin, but it is blasphemy against God to say that Christianity has any part in the composition, except as it is the lie in their mouths, and the mask by which they hope to gain their ends. The great source of gain to the priests is purgatory; whatever pope or cardinal invented this part of the farce, deserves to have his monument made in gold. I am not sure whether I once told you of a sermon I heard on this subject; for fear of a twice-told tale, I will not repeat it. I heard a discourse the other night, in a neighbouring village, on the Virgin Mary, which was the most ridiculous assemblage of fancies, principally founded on the revelations which the Virgin, in person, made to St. Bridget; indeed, it is on these revelations of Madame Bridget, that all they have of the history of the Virgin rests, though, on such slender materials, they have made volumes of the lives not only of her, but her father and mother, St. Joachim and St. Anna. At the climax and winding up of the sermon, the preacher exclaimed, "who is it that aids you in coming into the world, that supports your infancy and childhood, and brings you to maturity?"—the Virgin Mary. When arrived at man's estate, who preserves you from temptation, succours you when you fall, and is the mediator for all your sins?—the Virgin Mary. Who supplies all your wants, heals all your diseases, and crowns you with loving kindness and tender mercies?—the Virgin Mary. And is there one of you that will dare to pass her image without bowing the knee? Let such impiety never more be heard amongst you. There she is (pointing to a flouneed and furbelowed figure that stood near the altar). There she stands, after all your insults

and neglect, smiling with grace and mercy. Down, down, fall upon your faces, and humbly implore her forgiveness, while there is time for pardon; follow with your hearts and your lips the supplication that I will dictate." Here the whole congregation fell down according to his orders, while he dictated a prayer to the lady in white satin. A young English friend, one of the cloth, who was with me the last time I saw St. Januarius' miracle, whispered in my ear, "Do you think the Apostle Paul ever witnessed grosser idolatry than this? And I confess, when I heard this priest calling on his congregation to worship the Queen of Heaven, as he repeatedly called his goddess, I was on the point of crying out, 'Great is Diana of the Ephesians;'" but the joke might have cost me dear, though it would have been understood only by the priests. I heard lately another sermon on confession, in which the priest told the people, that if they committed one mortal sin, (you know sins in the Catholic Church are regularly divided and classed, some are venial, and some mortal,) and did not confess, and get absolved of it, God would take away from them the merit of all the good actions of their former lives; but when they sincerely confessed their sin to the priest, and performed the ordained penance, their good works would be again brought back to the account, and allowed to tell as before. Now I would ask, is there any thing of Christianity in these doctrines and observances?

As ignorance is considered by the Papal Church, "the mother of devotion," they take good care to prevent the people from obtaining information. There is nothing in the shape of a school in any one village round the whole district; so much learning as will enable any one to read and write, is only to be got at the market towns, and there with no few restrictions and difficulties. Yet the priest told me, with the confidence of empiricism, that nothing was neglected to make the people good Christians, "*non ci niente trascurato*;" that is, they are taught to say as much Latin by rote, (not one word of which they understand,) as is necessary to secure their salvation. It is really wonderful to see with what vigour the whole system of catholicism is re-established; with those who can read, Cobbett's book is the great engine made use of. The Pope has had it translated into Italian, and circulated not only through his own states, but wherever he has influence. The priests circulate it amongst the people; indeed, it is the only book they ever lend to their parishioners, for their principle is not to encourage reading of any kind; it is said, Cobbett is to be proposed in the

next batch of saints, and though the devil's advocate may have something to say against him, yet he has rendered such essential service to the cause of ignorance, superstition, and tyranny by his book, that there is little doubt *Saint William* will be added to the calendar in holy triumph.

It was my intention to have given you one letter from this lovely country, in which the church should not have found a place; but my evil genius has ordered it otherwise; in truth, this church presents itself in so many disgusting shapes, it is difficult to avoid it. It is like the dragon in the fables of antiquity, that swallowed up every thing good in the country, and laid desolate the whole face of nature. Where will be found the Knight able to destroy it with one thrust of his enchanted spear? or what panoply shall avail against a monster of such overwhelming magnitude and destructive power?

CASE OF THE EPISCOPAL CHURCH IN SCOTLAND.

A paper has recently appeared with this title, containing the following statements:—

"The members of the Episcopal communion in Scotland profess the same Articles of Faith, make use of the same Liturgy, are subject to the same system of church government—and in all respects agree with the Established Church of England. Their clergy derived their ordination and spiritual character from the same source as the clergy of the Church of England. For a long course their religion, recognised in law and ancient custom, was the established religion, and their clergy were maintained by the State. At the Revolution in 1688, when the Presbyterian religion was established in Scotland, as the religion of the State, the clergy of the Episcopal communion were expelled from their cures, their legal provision was withdrawn, and from that time they have been maintained by voluntary contributions alone. The number of those who compose the Episcopal communion in Scotland, may amount to 60,000 and upwards, divided into 80 charges, or 100 congregations, many of which are situated in remote parts of the Highlands, at a great distance from each other, and consist of individuals possessed of very little property. Their church establishment consists of six bishops, and seventy-four inferior clergy. All of these perform professional duties. The bishops, besides, make triennial visitations of their dioceses, and many of the clergy have charge of two and several of three congregations.

This meritorious body of men derive their subsistence solely from voluntary contributions, with the addition of the income of a very small landed estate, and

the interest of a small sum of money, the produce also of private benevolence. The annual amount of these additions enables the trustees to allow to the bishops £60. a-year each, to the most necessitous of the clergy £15., to others £10., and to others £5. a-year each. The inadequacy of this provision, combined with that derived from their respective congregations, may be imagined from the fact, that bishops, venerable for their age and character, and labouring under infirmities, have been compelled, by necessity, to travel, in inclement weather, to their distant dioceses, in discharge of their duties, on the outside of the public conveyances of the country, while the income of many of the inferior clergy is less than the ordinary wages of a mechanic or day-labourer."

A note is added to this paragraph, which gives an authentic statement of clerical income in the Highland districts of Ross and Argyle, and in the Diocese of Moray, by which it appears that Bishop Low only receives £90. from his congregation, and £60. from the fund, a salary of £150. per annum. Bishop Jolly, from his congregation £30., from fund £60.; and some of the inferior clergy have only from £130., down to £27. per annum from both sources.

The case proceeds to intimate, that the Episcopal clergy hope for a parliamentary grant, which they have thrice received on former occasions, as well as assistance from the Universities of Oxford and Cambridge, as they think, without departing from the purest spirit of Christianity, that they are entitled to be placed on the same footing with the Dissenters from the Established Churches of England and Ireland. They submit that an annual vote of £10,000, entrusted to the Bishops for distribution, will afford them adequate relief, as it would enable them to give their Bishops £300. a-year, improve the income of their inferior clergy, and place their Theological Professorship in Edinburgh on a broader basis of usefulness; the duties of which, for a period of twenty years, have been discharged without fee or reward on the part of those who sought instruction.

NUMBER OF EPISCOPAL ORDINATIONS.

It appears from the last number of the Christian Remembrancer, that from Midsummer 1826, to Midsummer 1827, 888 clergymen have received ordination in the Church of England.

Priests. Deacons.

In the 1st Quarter 123 . 127

2d. 92 . 89

3d. 120 . 150

4th. 106 . 81

441 447—Total 888.

Surely this supply must be more than equal to the demand?

BUNHILL FIELDS BURIAL GROUND.

At the Court of Common Council on Thursday, October 11, Mr. Favell claimed the attention of the Court for a few moments, whilst he presented a Petition, regarding the above sacred and venerable spot, which was the property of the Corporation of London, and which had now been, for near two centuries, the depository for the remains of many of the learned and pious characters that had departed during that period. He might enumerate many names that shine conspicuous in religious history, particularly the celebrated John Bunyan; but that was unnecessary, for the ground was more particularly remarkable as being the spot where were interred the bodies of thousands of the unfortunate individuals who suffered by the dreadful plague of 1665. The Petition he had to present was from a very venerable Baptist minister, the Rev. Dr. John Rippon, the only one of that persuasion, he believed, bearing the title of Doctor now in the city of London. This gentleman was a scholar, and an antiquarian of vast research, and he had, after years of labour, completed a work of considerable magnitude, containing a complete history of this interesting spot, with the names, characters, and biographical sketches of all the important persons whose remains had been deposited there: in fact, it was a book that would prove interesting to the country at large; and all he asked was permission to dedicate his work to the Lord Mayor and Corporation of London. He would now move that the Petition be brought up and read.

The Petition was then handed in, and it being a very amusing and curious document, we give it verbatim.

"To the Right Honourable Anthony Brown, Esq., Lord Mayor, the Aldermen, and Commons of the City of London, in Common Council assembled;

"The Memorial of John Rippon, of Dover Place, in the New Kent Road, in the County of Surrey, D. D. F. A. S.

"Sheweth, — That your Memorialist many years since contemplated writing the History of Bunhill Fields Burial Ground, in the City Road, (an estate which has been for nearly two centuries in the hands of the City of London,) and of publishing the same, with the biography of several hundred of most eminent and learned persons who have been interred there since the year 1665, when the same was consecrated and enclosed with a brick wall, at the sole charge of the City of London, in the Mayoralty of Sir John Lawrence, Knight."

"That with a view to such object, and particularly in order to avail himself of the fullest means of research as to the families and interments connected with

that cemetery, your Memorialist first of all proceeded to obtain a copy of the Register of Burials from the time of its commencement in the year 1713, which your Memorialist was enabled to accomplish under the friendly auspices and permission of Mr. William Mountague, the then Keeper of such burial ground; and your Memorialist, with his own hand, and by the dictation of his son, Mr. John Rippon, then a lad, then panned from the said Register an Alphabetical and Chronological Copy of all Burials there, and down to the year 1790, consisting of nearly forty thousand names.

"That in furtherance of such your Memorialist's design, he devoted two half-days of time weekly during several summers, aided by his said son and several other persons, in obtaining and copying all the inscriptions then visible on the several thousands of tombs and monuments placed in such ground—for the accomplishment of which, and in the brushing, washing, cleansing, and digging up of many hundreds of them which had either become nearly obsolete or had sunk below the surface of the earth, vast labour and expence were incurred.

"That the only aid which your Memorialist and his said son have ever obtained in their research, has been afforded to them by the use of a very scarce and small publication of inscriptions, printed in 1717, by Mr. Richard Rawlinson, an antiquarian, and by Mr. John Strype's improved and enlarged edition of "Stowe's Survey of the City of London," printed in 1720, both of which works, nevertheless, only contain about 150 inscriptions, and many of which have long since mouldered into dust.

"That in order to the precise identity of all such monuments, and particularly of those nearly obsolete, most of which were monuments for persons of the greatest learning and celebrity, who have ever been deposited there, your Memorialist then also identified the situations of every one of the monuments then erected and standing, and at the same time corrected every manuscript inscription taken, and inserted thereon, with his own hand, its exact situation, according to certain numbers, then recently placed on the walls, for the purpose of future ascertainment of places of interment.

"That in the midst of your Memorialist's pursuit and prosecution of such intentions relative to the said history, and after the preparation of the biography of several hundreds of the most learned and eminent persons interred in such ground, it pleased Divine Providence sorely to afflict him in his bodily health, inasmuch that he was for a long time in imminent danger, and his life was despaired of; and he was also assailed by other considerable family afflictions,

which became the occasion of the said work being then laid aside and abandoned by him.

"That your Memorialist's said son, with a view to the final completion of such work, has, since the year 1790, continued to obtain and copy a continued Alphabetical and Chronological Register of the burials there, down to the end of the last year (1826), and has also continued, from time to time, down to the same period, to obtain and copy *verbatim et literatim* all the inscriptions which have been subsequently placed on the same, and all additional monuments which have been erected; and he hath likewise, within the last three months, identified the present situation of every tomb, head and foot stone, that is now standing there, with a view to the preparation and publication of a map of the said ground, and of its said intended history.

"That all of such inscriptions, with their respective places of situation, additions, and variations, have been ascertained and examined up to the present time, designating the same as they now appear, or have appeared, and that too lineally; and also pointing out the characters of letter in which they are cut; whether in Old English, Capital, Italic, Roman, German Text, or otherwise, and showing whether inscribed in words at length, or contracted, and how contracted; and the same have been bound in six large quarto manuscript volumes in alphabetical order.

"That in the course of such labour and examination, several hundreds of tombs and head stones were found to be, and have since become, quite defaced, unintelligible, and incapable of future identity or use; nevertheless, great numbers of them have, during the series of years in which your Memorialist and his said son have continued their researches and investigation, been capable of identity by them; and can now by their said manuscripts be pointed out to the descendants of the families of any such of them who have not become extinct; or who, by receipts for premiums paid, and other proofs of title in them, may have just right to their appropriation and use; but without which, however, your Memorialist submits that the same will ever hereafter be worse than useless, as such monuments occupy several hundreds of places which, in common justice, ought to be used and appropriated for the benefit of the public, and the increase of the annual revenue of the City of London, which would be produced from the employment thereof.

"That your Memorialist and his said son are, consequently, able, by their said manuscripts, to point out and identify all such tombs and other monuments, as have long been, or are now incapable of identity by any persons, except themselves, and

they can likewise distinguish therefrom, if necessary, all such of them as have not been interred in, or used within the last three generations, whereby the just rights of the public may be ascertained and preserved, the eminence of the most renowned depository of the dead in all Europe continued and increased, and the annual revenue of the City of London arising from that estate must be greatly augmented.

"That it is the intention of your Memorialist and his said Son, to publish an elegant map of the ground, containing the names of all the persons upon whose tombs and monuments inscriptions are now visible, in the situations which they occupy, according to the numbers placed on the walls, and likewise to publish the said History and Inscriptions in chronological and alphabetical order, to be interspersed with the biography of the most distinguished persons whose remains have been deposited there, together with great numbers of their portraits, autographs, arms, and other embellishments, executed by the first artists.

"It is also intended to publish the said History by subscription, and in parts, and to dedicate the same, if permission be granted, to the Right Honourable the Lord Mayor, Aldermen, and Commons of the City of London."

The Rev. Dr. Rippon stood at the Bar during the reading of the petition. He is of very venerable appearance, apparently on the verge of eighty.

The reading of the memorial being concluded, the Reverend Doctor was asked by his Lordship, whether he had any thing to add to what was contained in his memorial? To which the Doctor thus replied:—

"My Lord,—I have to apologize personally to your Lordship for not being able, exactly at the present moment, to lay a copy of the work alluded to at your Lordship's feet. I have nothing further to say, my Lord."

Mr. Favell moved that the memorial be referred to the Committee of City Lands, for them to inquire into the same, and report thereon.

The motion was agreed to.

Morning Herald.

SUSSEX CONGREGATIONAL SOCIETY,

For promoting Religion by preaching, the Formation of Sunday Schools, and the Distribution of Tracts.

The Autumnal Meeting of this Society was held on Wednesday, the 12th of September, 1827, at Hanover Chapel, Brighton. On Tuesday evening, Dr. Styles, of London, preached on the Internal Evidence of the Truth of the Gospel. On Wednesday morning, the Rev. D. Winchester, of Worthing, preached on

the Person and Work of the Holy Spirit. After which, the Ministers and members of churches partook together of the Lord's Supper; Dr. Styles presiding. Upwards of fifty persons, members and friends of the Society, dined together in a spacious school-room adjoining the chapel; and in the evening, a public meeting of the Society was held in the chapel, the Rev. Dr. Waugh, of London, in the Chair.

The principal resolutions were as follows:—

"That the County of Sussex, containing a population of more than 230,000 souls, so large a proportion of whom are living in ignorance of God, and destitute of evangelical instruction, has a claim upon the sympathy of all true Christians within its limits; and that the members of the Congregational Denomination, from the present state of the County, now left chiefly to its own resources; are especially called upon to make renewed and vigorous efforts for its evangelization.

"That considering the signs of the times, and the spiritual wants of mankind, it is indeed most devoutly and ardently to be desired, that the great 'Head of the Church,' who 'hath received gifts for men,' would pour out upon us, and upon his whole church a larger measure of spiritual influences, whereby the zeal of professing Christians might be roused to make known to the ignorant and the unconverted around them the great truths of the Gospel; and that thus the happy age might be ushered in, when 'all men shall know the Lord.'"

The Ministers who spoke at the Meeting, and engaged in the devotional parts were as follows:—The Rev. R. Frost, Dunmow, Essex; J. Press, Heathfield; W. Davis, Hastings; J. Young, Petworth; A. Jones, Harting; W. Malden, Chichester; W. Bannister, Arundel; S. A. Davies, Lindfield; J. Drury, Shoreham; J. Turnbull, Brighton; R. Harris, Lewes; J. Edwards, Brighton, Secretary to the Society.

The Congregational Society has under its patronage three important stations in the County—Bosham, Bognor, and Cuckfield, with adjacent places. At the two former places, chapels are erected and churches are formed; and at the third, a church is about to be formed, and the erection of a chapel is begun, with every prospect of being filled with hearers.

The County is now divided by the Society into two equal parts, of which the Rev. W. Malden, of Chichester, is Secretary for the Western Division; and the Rev. W. Davis, of Hastings, for the Eastern. The next Spring Meeting for the Western District, is to be held at Worthing, when the Rev. J. Turnbull is

appointed to preach on Baptism; for the Eastern District; the Meeting is to be at Hastings. The Rev. J. Edwards to preach on "the Relative Claims of Home and Foreign Missions."

The General Meeting of the Society is appointed to be held always at Brighton in the autumn; and at the next Meeting, the Rev. W. Bannister is to preach on the Doctrine of Election.

AIREDALE COLLEGE.

The anniversary of this Institution occupied the 19th and 20th of June. On the former day, the Students passed their Annual Examination with a degree of facility, which gave satisfactory evidence of their diligent application to the studies in which they had been previously engaged.

In Latin, they read passages in Cicero's Orations against Cataline, and for Murena, and in support of the Manilian Law; Virgil's *Æneid*, Lib. ii. 268—335; and Lib. vi. 637—703; Persius, Sat. v. 30—97; Horace's Third Ode of the Third Book; and Livy's description of the battle of Cannæ.

In Greek, one of Lucian's Dialogues, part of Xenophon's *Cyropædia*; and Homer's *Iliad*, Lib. vi. 429—497.

In Hebrew, Gen. xviii.; 1 Sam. xiv; Isa. lxx.

In Chaldee, Dan. iii.—In Syriac, Rev. iv.

On the following day, there was a greater number of subscribers present than what had attended at any preceding General Meeting. Mr. Jackson, of Greenhammerton, prayed; the senior Students read three Essays: Mr. Newell, on the Condescension of Christ; Mr. Wright, on the Progress of the Gospel; and Mr. Barker, on the Necessity of Divine Revelation; and Mr. Scott followed with an address to the candidates for the Christian ministry. J. Holland, Esq. was then requested to preside, the Report was read, various resolutions moved, and interesting speeches made, the whole highly gratifying to those who came to witness the progress of an important Institution, and to give it their countenance and support.

This seminary continues to be favoured with the smiles of heaven. Three students have been lately admitted, which make its present number nineteen. Its scale having been enlarged, to meet the growing demands of an increasing denomination, the amount of annual subscriptions has come short of its expenditure. Its utility and importance, however, being universally acknowledged, there can be little doubt, but that without circumscribing its usefulness, its support will be continued, which may, indeed, be considered as guaranteed by the long experienced liberality of the public.

NEW CONGREGATION AT COVENTRY.

About five years ago, the Rev. N. Rowton, minister of the Independent Chapel, at Foleshill, near Coventry, being in a commercial situation in that city, saw it his duty to resign his pastoral charge; and intended to preach only occasionally on the Sabbath day. On reflecting, however, that he was surrounded, in his native city, with more than twenty thousand immortal souls, the greater number of whom were living in the total neglect of public worship, he hired the Lancasterian School for use on the Sabbath, in the summer of 1823, and circulated hand-bills, inviting the attendance of persons of the above description. He had not long continued his praiseworthy and disinterested labours in that place, before he had the satisfaction of seeing, from Sabbath to Sabbath, four or five hundred persons present, some of whom soon felt the power of religion on their hearts.

Being favoured with the privileges of the gospel themselves, without cost, they felt concerned that heathens abroad might enjoy similar blessings; and after some affecting accounts read to them by their minister, relative to the state of the heathen, and the work of missions, they cheerfully rendered their assistance; and between six and seven pounds were collected, a few months after the commencement of the services, which was the first pecuniary contribution that many of them ever made to the cause of Christ. The building being extremely ill-calculated for a place of worship, it was, at the expiration of about two years, determined to commence a fund towards erecting one. The design met with encouragement from many Christians of a Catholic spirit, and a piece of ground was purchased in a situation remote from all the other places of worship, and in one of the most necessitous neighbourhoods. A neat and substantial building has been erected this summer, capable of seating 600 persons, and was opened for public worship on Tuesday, Oct. 2, when the Rev. J. W. Percy, of Warwick, preached in the morning, and the Rev. J. Blackburn, of London, in the evening. The other Independent ministers in the city, the Rev. Messrs. Jerard and Sibree, with the Rev. Mr. Franklin, the Baptist minister, engaged in the services of the day. They have also, with the Rev. G. Burder, (Mr. R.'s former pastor in Coventry,) united in recommending the case to the attention of the Christian public. The sum of £104. was collected at the opening of the place, including contributions given on the subsequent Sabbath day. A considerable part of the chapel is laid out in free sittings for the poor; and for the discharge of the remaining debt of several hundred pounds, reliance is placed

on the produce of the rent of pews, and the liberality of those who feel disposed to contribute donations;—Mr. R., from the circumstances in which he is placed, being unable to make personal applications. Should this statement be perused by any friends to missions among the heathen at home, who may be inclined to contribute, their bounty will be very thankfully received by the minister; by John Phillips, Esq. Stoke, near Coventry; or by Mr. John Herbert, No. 6, Gutter Lane, Cheap-side, London.

The place of worship has been regularly vested in the hands of thirteen Trustees.

CHAPELS OPENED.

July 16, a small Independent chapel was opened at Long-Itchington, in Warwickshire, when sermons were preached by the Rev. Messrs. Percy, of Warwick; Hurry, of Banbury; and Sibree, of Coventry. The sum of £16. 8s. was collected, to assist in the liquidation of the debt on the chapel, exclusive of a donation from T. Thompson, Esq., of London, of £10. 10s.

Sept. 5, a neat and commodious chapel, connected with the Independent denomination, was opened for divine worship at Tamworth, a borough on the borders of Staffordshire and Warwickshire; on which occasion two sermons were delivered by the Rev. T. East, and the Rev. J. A. James, of Birmingham. Prayers were offered by the Rev. Messrs. Miller, Salt, Parker, Richards, and T. B. Barker, the minister of the chapel. Sermons were also preached on the following Sabbath, and the ordinance administered to the newly-formed church, by the Rev. J. Sibree, of Coventry. The collections made after the services, on both occasions, amounted to £34. 10s. The circumstances connected with the erection of the above place of worship are interesting and gratifying. The town of Tamworth, and its immediate vicinity, contains a population of 7,000 persons, a considerable portion of whom attend no place of worship. The ministers of the Independent denomination in the neighbourhood, having been frequently invited to open a place for religious worship in the town, were induced, about two years ago, to pay more particular attention to these entreaties; accordingly the Rev. W. Salt, of Lichfield; R. M. Miller, of Atherstone; and J. Sibree, of Coventry, went to the town; the former of whom waited upon Sir Robert Peel, who resides in the neighbourhood, to state to him their wishes to obtain a suitable place for worship. The worthy Baronet immediately felt interested in the case, and warmly encouraged it, by offering, at a small rent, a large room in Lady Merdow, as a temporary place, and generously promised, if the attempt to raise a congrega-

tion should succeed, to furnish, at a small price, a piece of ground on which to erect a chapel. The room was consequently fitted up, and opened in May, 1826. A congregation of nearly two hundred persons was soon collected, and supplied by ministers in the neighbourhood; a student was sent from Highbury College to continue the services; an eligible plot of freehold land was conveyed by Sir R. P. to fifteen respectable trustees, and a chapel, capable of accommodating a congregation of upwards of 400 persons, erected. It is gratifying to state, that since the place has been opened, a very numerous and respectable congregation has attended, many of the pews have been taken, and the circumstances connected with the infant cause, are truly auspicious. A debt, however, of about £300. remains on the chapel; and as the case is strongly recommended by those ministers in the neighbourhood, who are well acquainted with it, any contribution remitted to T. Wilson, Esq. Treasurer of Highbury College, London; Rev. T. East, Birmingham; Rev. W. Salt, Lichfield; Rev. T. B. Barker, Tamworth; or the Rev. J. Sibree, Coventry, will be most gratefully received.

ORDINATIONS.

The settlement of the Rev. R. Ivy, (late of Barnard Castle,) in Providence Chapel, Dunkensfield, Cheshire, took place Tuesday, Sept. 25, before a large assembly; the Rev. Joseph Sutcliffe, of Ashton, introduced the service by reading the Scriptures and prayer; the Rev. J. Whitridge, of Manchester, delivered a discourse on the Scripture Independency of Christian Societies, from Matt. xxiii. 8; the Rev. Jos. Galland, of Greenacres, read an account of the proceedings of the people in choosing their present minister; the Rev. J. Adamson, of Charlesworth, presented the ordination prayer with imposition of hands; the Rev. James Turner, of Knutsford, preached on the Christian ministry, from Matt. x. 11; and the Rev. J. Partington, of Little Insan, concluded the solemnities of the day by prayer.

On Wednesday, Sept. 26, was ordained over the church and congregation worshipping in Castle Hill Meeting-house, Northampton, (formerly Dr. Doddridge's,) the Rev. Charles James Hyatt, late a student of Wymondley College; the Rev. Mr. Edwards, of Northampton, commenced the service by prayer and reading; the Rev. Mr. Robertson, of Wellingborough, delivered the introductory discourse; the Rev. Mr. Toller, of Kettering, asked the usual questions; the Rev. Charles Hyatt, of London, (father of Mr. Hyatt,) offered up the ordination prayer; the Rev. T. Morell, President of Wymondley College, gave the charge; the Rev. T. P. Bull, of Newport Pagnell,

prayed the general prayer; the Rev. Joseph Fletcher, M.A. of London, preached to the people; and the Rev. Mr. Grey, Baptist minister of Northampton, closed the service with prayer. The congregation assembled again in the evening, when a discourse was delivered by the Rev. Mr. Scott, of Rowell. The next day the Congregational ministers of Northamptonshire held their half-yearly meeting in the same place; in the morning a sermon was preached by the Rev. Mr. Pinkerton, of Weedon; in the afternoon the usual business was transacted, and in the evening a sermon was delivered by the Rev. Charles Hyatt, of London.

On Wednesday, the 26th September, the Rev. Edward Leighton, late of Rotherham College, was ordained over the congregational church, Wigton, Cumberland, when the following ministers were engaged:—The Rev. S. Peel, Workington, commenced the services by reading the Scriptures and prayer; the Rev. T. Woodrow, Carlisle, delivered the introductory discourse; the Rev. Jos. Mather, Cockermouth, proposed the questions, which were answered by the Rev. E. Leighton; the Rev. John Walton, Blennerhasset, Mr. L.'s predecessor, offered the ordination prayer; the Rev. T. Raffles, LL.D. Liverpool, delivered the charge; the Rev. Archibald Jack, Whitehaven, addressed the church; and the Rev. G. Nettlehip, Penrith, closed the service.—In the evening of the same day, the Rev. Dr. Raffles preached to the congregation. On few, even of such, occasions has there been a higher degree of spiritual enjoy-

ment, than was experienced at these services, which seemed to produce the impression on every mind, that "showers of blessing" will be poured out upon this long neglected but promising place.

NOTICES, REMOVALS, &c.

The Rev. Ebenezer Miller, M.A., who has, for several years, filled the office of Classical Tutor in the Blackburn Theological Academy, has accepted the invitation of the church assembling at Old Gravel Lane, London, to become their pastor, in the room of the late Rev. John Hooper, M.A. Mr. M. intends entering upon his new sphere of labour on the first Sabbath of January next.

The Rev. Samuel Ellis, late of Settle, has accepted a unanimous invitation from the church and congregation assembling in Duke's Alley Chapel, Bolton le Moors, Lancashire, and commenced his stated services there on the first Sabbath in October.

We rejoice to announce that the Lord Provost and Town Council of Edinburgh have appointed Dr. Chalmers to the office of Professor of Theology in the University of Edinburgh, vacant by the death of the Rev. Dr. Ritchie.

This event, we trust, will contribute in no small degree to the advancement of evangelical religion in the Church of Scotland, and opens to the worthy Doctor an appropriate sphere for the exercise of his brilliant powers.

The Rev. J. Snelgar, late of Hampstead, has accepted the unanimous invitation of the church at Green Street, Cambridge, to become their pastor.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the last Month from the Rev. Messrs. Henry Roper—J. Sibree—E. Norley—R. Ivy—Archibald Jack—C. N. Davies—E. James—Thomas Lake—G. Smith—W. Vint, jun.—C. Hyatt—Thomas Weaver—George Redford—W. Roberts—T. G. Guyer—Edward Leighton—E. Miller—J. Bass—Thomas Scales—J. Shaw—J. Bulmer—Thomas Hutton—W. Vint—R. Gibbs—J. Gawthorn.

Also from Messrs. B. Hanbury—W. Upcott—S. Woodhouse—J. Read—George Anderson—J. Gallion—W. Ellerby—A. Constant Reader—Y.—R. L. S.—A. Congregationalist—Vigilans—Condiscipulus—Candidus—Dissentiens Senex.

We are much pleased with the valuable letter furnished by our Correspondent at Teignmouth, and shall feel obliged if he will forward two or three more of the interesting series, as we hope to give them in our January number.

Mr. Anderson is informed that Herefordshire is the county described in the paper to which he alludes.

Whilst we regret that the Missionaries officially engaged in the ceremonial to which Mr. Read refers, yet we think no valuable purpose would be answered by entering, at this late period, upon the discussion of the subject, particularly in the way he has proposed.

We beg respectfully to urge those Correspondents who have not sent their corrections of our List of Congregational Churches, to forward them without delay, as we intend to publish a double Number in December, which will include our Supplement.